

S I X T E E N
S E R M O N S,

PREACHED UPON
SEVERAL OCCASIONS,

BY

EDWARD BOYS, B.D.

Late Rector of *Mantby* in *Norfolk*, and
sometimes Fellow of *Corpus Christi*
Colledge in *Cambridge*.

Cypr. L. 4. Ep. 9.

*Qui Christo non credit Sacerdotem facienti,
Postea credere incipiet Sacerdotem vindicanti.*

L O N D O N,

Printed by *Richard Hodgkinson* living on *Clarkenwel-Green*, for
William Oliver, next door to the Half-moon in the Market-
place in *Norwich*, and *Robert Bolter* at the Turks-
head in *Cornhil*, *London*, 1672.

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To the Honourable.

Sir ROBERT PASTON

O F

*Oxnead in the County of Norfolk,
Knight and Baronet.*

SIR,

Here was a time when neither *Sermons* nor their *Preachers* did stand in need of any other Authority or Power to guard them, than what they brought along with them, derived from God, who speaks in the one, and ordained the other. There wanted then no Epistles Dedicatory to Man: *Ye are our Epistle*, saith St. Paul, 2 Cor. 3. 2. and that was enough. God alone, to whose service they were devoted, was then thought a sufficient Patron. There

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was a time when sacred things were secured by their own holiness, and needed neither Bars nor Gates to defend them from violation. But, since the audaciousness of the rude fellow arriv'd at the very Club of *Hercules*, wresting it out of his hand whiles the Image smil'd, there was great need of an able Sacrifi, if the Idol would be safe. And we are now returned to that age, wherein the Scepter of God's Word is torn out of his hand, and wrested out of the mouths of the *Preachers*, and whittled at last to a contemptible nothing; And whiles the patience of the Almighty suspends the Judgment, they cease not their boldness, till they come at last to professed and profound Atheism: For, as wofull experience hath taught us, that Kings do seldom out-live their power: so when God is dispoiled of his Regal Government by his Word, the very next act must be to deny his *Being*, which is now
the

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The merry employment of the *Junto* of wits, who laugh at us; and our Preaching too, not thinking us worthy to be soberly confuted; as having no better ground for our *Sermons*, than a *Paper Revelation*, easily blown off with a blast from their lips. The *Gyants* of sin do now conceive, that to the dethroning of God, there need no other Arms but *Scorn* and *Division*. In this Jovial (but yet deplorable) confusion, I could not tell where to pitch upon a more fit *Guardian* for these ensuing *Sermons*, than your self; being not onely an Universal *Patron* by your respects and kindneses to the Clergy round about you; but having the particular right of *Patronage* of that Rectory where this Reverend Author by the free Donation of your Noble Father was Incumbent; and therefore *de jure* you may challenge some propriety in the *Sermons* too.

And,

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And, Sir, your own particular regard to his worth, manifested by secret kindnesses to his Person (some considerable ones whereof my self have been privy to) does also challenge those Papers, as a thankful return from his grateful Ashes.

I must here also offer a due violence to your modesty, by declaring openly in the face of the world my humble thankfulness for your private favours conferred upon my self also (for still your generous bounty delights in secrecy;) and therefore I beseech you suffer me to spread the Table for these dishes, which this worthy Author is presenting towards you.

But why do I offer *Sermons* as an acknowledgment of thankfulness, when (to deal ingeniously) they flie unto you for shelter? Sir, your merit hath made you a worthy Member of this present Parliament, and I am urged to tell you under that notion, That, unless the
Pulpit

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Pulpit be well backt with the Authority of the Magistrate, we may preach and preach again, till our hearts ake, the *Sword* of the *Spirit* will (as one said) prove but a *Wooden Dagger*; we shall but fight with Beasts, and combat with Tempests; *Inanis labor, & irritus conatus*: For we have found by late experience, that one Act of Parliament hath had stronger influence upon the people, than a hundred of our Sermons, when stript of Civil Authority; for then *spectaculum facti sumus*, we are but the *Scorn of men*, and the *Out-cast of the people*, whose patulous ears are stretcht to every rumour that may revile us; but to our Admonitions,

Non saxa nudis surdiora navitis

Neptunus alto tandit Hybernus salo.

If therefore the Preacher would find out Eccles. 12.
10. 11. acceptable words. If the words be wise, they must be sharp as goads and nails, and you that are the *Masters of the Assembly* must

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must find a hammer, to drive them, or
else they will take but little hold. And I
pray God so to direct your great Coun-
sels, that whiles our *Sermons* give life
and spirit to the *Laws* (a Specimen
whereof, I hope, you will here find) the
Laws may give strength and finews to
our *Sermons*. God led his people like a
flock by the hand of Moses and Aaron:
In manu; It was but one hand, or else
one clasp in the other, whereby
they executed their distinct Offices; and
God's Temple and Salomon's Palace
made but one Fabrick: Nor do we look
upon the Church & State as two distinct,
but one entire Body, both united under
one Head, the Church giving life and
spirit to the State, and the State giving
limbs and organs to the Church.

May your Candour therefore kindly
accept of these *Sermons* as a joyned ac-
knowledgement both from the *Dead*
and the *Living* of former favours; May
your

*Psal. 77.
ult.*

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your Authority keep them in breath after that the Author hath expired his; And may those sacred places which you have adorn'd and consecrated, being the Product of your vows, be (as *Jacob's* pillar) a lasting support to your House and Family. May you long live to be a further Honour and Ornament to your Country, and your pious Lady be a continual Example of Vertue and Holiness; and your hopeful Offspring prove the joy of your age. And seeing you so much delight in the Temple of God, when you shall be full of years and happiness here, may your everlasting habitation be in his holy Temple in Heaven. Thus out of bounden duty on bended knees prays

SIR,

*Your most humble and most obliged
in all Christian services*

a

Roger Flynt.



THE PREFACE
TO THE
READER.

READER,



Nder what shape or profession soever
thou appearest, I charge thee not to
handle this Book with any other in-
tent, than that wherewith it comes
to thee; that is, To make thee bet-
ter; For, that I might enrich thee, I became a
beggar; and for thy sake have obtained these Pa-
pers (which I dare call Sermons) from the dying
Author, being loth they should be like the *un-
willing* Parents and Children to die together;
and his kindness suffered me to let them live upon
that breath, which he expired, upon this condition,
that in this Preface I should say nothing of him.

Judge, Reader, how great this man was, that
made so little of himself; and yet, I hope, I may
say without violation of promise, or troubling his
Ghost,

The Epistle to the Reader.

Ghost, That when a man's Genius is fitted for Government; when his person is guarded with authority and his deportment with gravity; when his courage is temper'd with moderation, and his know- with discretion; when a Priest and a Gentleman meet in one person, the Church must needs suffer a great loss, that such a one should expire in a Country Village consisting onely of four Farmers.

— My hand is stopt, I must say no more, on- ly this: He was Nephew to Dr. Boys that famous Dean of Canterbury; thou mayst judge by his Writings that they were neer of kin.

If thou sayest the world is full of Sermons; I wish that all did prophecy, and the world were so holy, that there were no need of us, nor our Sermons neither; but we have too much reason to take up Salvian's complaint of old: *Nescio quomodo pugnante contra semet sua felicitate, quantum Ecclesie auctum est populorum, tantum pene vitiorum.* The prosperity of the Church made it grow wanton, its felicity contended against it self; as the People multiplied, Religion wasted; and as the Children grew strong, the Mother that bare them fainted, and became weak through her own strength; her Members disproportionable, carrying the form of godliness, but denying the power; as she grew rich in Number, she became poor in Piety;

Ad Eccl.
Cath.

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and the larger was her Body, the streighter was her Soul; and so at once both great and little within her self; she is compared to the Moon, but strange it is to see her at one instant in the Increase and Wane too.

It cannot be denied, but a great part of this evil hath risen from that, which some by a false name call Preaching; though never more nor less preaching, never more nor fewer Sermons; the
1 Tim. 4.
14. Charism of boldness acting the part of that *χαρισμα*
τιμου given to Timothy by the Imposition of hands, have driven many into a fugitive Faith, that can endure no Profession long, but like the wild As used to the Wilderness, travers the wayes of every Religion, and are never to be found till they have lost themselves: Thus Preaching hath almost preacht it self out of doors, and the effusion of the Sermon is the confusion of it self and the hearers too.

Jer. 2. 24.

Yet still, God forbid that all right and true Preaching should therefore be abolished, or that the abuse of the thing should be sufficient to destroy it; for then Bishop Brownrig's apt Climax which he urged in the presence of some Tradesmen must needs take place. "Down must the Universities, "for there are abuses; Down must the Laws, for "there are corruptions; Down must the Gospel, "for

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"for that is prophand; Nay, Down must all
"Trading, for there's none without fraud.

I am not yet so great an Idolizer of Preaching,
as to exclude or lessen the performances of other du-
ties, nor do I here determine whether it be the most
principal and essential part of the Sacerdotal Office:
But I remember it mov'd my attention, when I
heard a Preacher to say long agoe, "That the
"Church was never in an even order since the Pul-
"pit was mounted so high above the Deck. Yet
still it must needs be an excellent Method to cure
the maladies of Preaching, by Preaching; for,
what can better recover the honour of Sermonizing,
than preaching to purpose?

Una cademq; manus vulnus opemq; —

If the Sword of the Spirit hath been rashly wield-
ed to the effusion of blood, better to embalm it with
sympathetical Ointment, than to throw it quite away;
For, when 'tis not made the instrument of hewing
out of Factions; when fire is not snatcht from the
Altar; (for, 'twas unhallowed fire that was scatter-
ed;) when Altar is not set up against Altar, nor
Pulpits turn'd into Forts, to make Batteries against
each other; when they are not made the Refuge
of the Poor, but the Choice of the Rich; when
the Candidate for Orders comes not to the Bishop
with a Put me into the Priests Office that I
may

The Epistle to the Reader.

may eat a piece of bread: But when true Holiness preaches for Piety; (for

Juv. Sat. 1.

— Vitia ultima fittos

Contemnunt Scauros, & castigata remordent.)
When Eloquence is mixt with Prudence, and Moderation besprinkles Zeal; when Truth is manag'd without Passion, Then the Church is warm'd, and not enflam'd; the dignity of Preaching is vindicated from Contempt, and Righteousness is commended in peace to the People.

If then thou blamest me because thou hast these Sermons no sooner, I desire thy correction may be gentle; for, I am blamed by others, because thou hast them so soon: yet for all that, had they not met with the same ribs, contradictions, and censures that some other attempts have done, thou hadst had them in thine hands long before now.

That God may have the honour, and thou the benefit of all these labours is the hearty prayer of

Thy Well-wisher in Christ Jesus

ROGER FLYNT

may

Isaiah 54. v. 8.

In a little wrath, I hid my face from thee, for a moment.



AS Plato said, It went well with a Commonwealth, *cum Philosophi regnarent, aut Reges philosopharentur*; when Philosophers were Kings, or Kings Philosophers: So may we say, that it went well with the Church, when Princes were Prophets, or Prophets the Sons of Nobles. *Præfat. in Tuscul. qu.*

Such a one was our Prophet *Isaiah*, who was the Son of *Amos*, that was Brother to *Amaziab* King of *Judah*, a noble and courtly Prophet, and fit for such an honourable employment. Indeed, there was a time in those dayes when *Jeroboam* made his Priests suitable to his Calves; and every poor fellow that would, might consecrate himself: which brought a curse upon him and his Kingdom, *Reg. 13. 34.* *Strigell. Orat. de Isaiab.*

And we have had a time in our dayes, wherein *Demetrius* the Silver-smith, and *Alexander* the Copper-smith, men that never sat at *Gamaliel's* feet, have stepped up into *St. Paul's* Chair; and like Smiths have blown the fire of rebellion, and forged iniquity by a Law, to the ruin of the Church and State. *pr. 94. 10.*

Wat Tyler and *Jack Straw* had been fit Chaplains for *John of Leyden*; and they that made such, or counte-

B

nanc'd

— 2 —

Encl. 14. 10.

*A Prophecy, and
A Promise.*

1. Prophecy of severe judgment, against *Judah*, and *Jerusalem*, viz. of the 70 years *Babylonish Captivity*, as the

the current of the most Interpreters expound the first part, which is my Text.

2. A Promise of merciful deliverance, in the latter part of the verse : where each part contains four particulars, every one answerable, and yet every one opposed each to other, viz.

1. Two Attributes of God, 1. *Wrath*, and 2. *Loving-kindness*.

2. Two Objects of those Attributes, implied in the same word, *Thee*, doubly expressed, and implicitly doubly-circumstanced, viz. *Thee sinning*; and *Thee repenting*.

3. The two Acts exercis'd about these Objects, *I have hid*, &c.

4. The duration of these Acts, the one being *but a little wrath*, and a little while; *but for a moment*; but the other *eternal and for ever*.

I must look at this time only on the dark, and black part of the verse, which suits with the day; which though it be noted with red letters in token of blood, is yet the blackest in all the Kalendar, and the darkest that ever was seen in our English Horizon; and the wrath of God was the cause that made it so : So our Prophet *Isaiah* tells us in plain terms, *Through the wrath of the Lord of Hosts was the Land darkned*, which is the first particular to be looked upon, The Attribute of God's wrath, and anger; *In a little wrath*, &c. Isa. 9. 19.

The apathetical Stoicks, who pretended to be without passion themselves, would needs have freed God from the passion of Anger, and made him the Author only of Grace and favour; which opinion, methinks, is like the conceit of the savage Indians, who think, The Devil indeed is to be worshipped for fear, that he may not hurt them; But as for God, they say, he will do them no harm.

But as *Solomon's Throne* was supported with *Lions* on both sides, so is the Sovereign Majesty of God by his Power and Justice, though the Antient of dayes had his Garments as white as snow, and his hair like pure wool, colours of gentle meekness; yet his seat was like a fiery flame, and a stream of fire went before him, *Dan. 7. 9.* And therefore to attribute patience to him, and to deny him indignation, and wrath, is but to enrich his goodness, by robbing his Majesty, and what is that but to deny him both?

All the Question about this, is, *de modo*, How this passion of anger can be said to be in God, who is of a nature altogether immutable, and impassible?

For illustration whereof, The rule in Metaphysicks may serve in Divinity; That no name or title whatsoever, be it of affection or any thing else, can be attributed to the Creator, and the Creature, *univacè*, after the same manner of predication; but only by way of *Analogy*, and extrinsecal denomination, or in the usual terms, *quoad effectum*, *non quoad affectum*; and *ἀνεκπαράλληλως*, when God doth such things, as men in anger use to do; though not with the like passion, or perturbation, which the frailty of humane perverseness is subject to: For, as *Aristotle* by the light of nature gathered that the *First Mover* was himself *ἀκίνητος* *immovable*, and *immutable*; so the light of Grace hath revealed to us, That in the Father of *Lights*, there is not so much as the very shadow of change, *James 1. 17.* so that he is never passionate in revenge, though he be a revenger of iniquity most severe; arming his Creatures against sinful men, with motions more violent than any mans passions in extreamest fury; for what loud chiding is like his Thunder? what Tyrant's frown like a lowering sky, breathing out storms of fire, and brimstone! yet all the

most terrible sounds the creatures can yield, are but eccho's of his angry voice: the most dreadful spectacles that Heaven and Earth can afford, but copies of his ireful countenance; in whose very countenance the Scripture hath described the symptoms of anger; for first the *face* of the Lord is set against the wicked to cut them off, *Pf. 34. 16.* His eyes are a flame of fire, *Apoc. 19. 12.* And for his *nostrils*, they are so full of anger, that they seem to be Anger it self, the same word ~~is~~ in the Hebrew signifying both; And no marvel then that the very breath of his *nostrils* is present *destruction*, to them that *plough iniquity, and sow wickedness*, *Job. 4. 9.*

And this anger of the Lord, was that, which cast *Jerusalem* out of his sight, *2 Reg. 24. ult.* as it had cast *Israel* out of his sight before, *2 Reg. 17. 18.* And (to apply it to our selves.)

This *Cloud* of his anger, was that, which took the *light* of God's countenance from us, and made this day so dark as it was; for needs must that day be exceeding dark, when the *light of God's countenance*, and the *light of our eyes* was taken from us; wherefore as the Barbarians in the *East-Indies*, seeing the great Eclipse in the year 1600 are reported to have fasted, and wept all the day, crying out, *O nos miseros quoniam Draco devoravit Solem!* O miserable people that we are, the Dragon hath devoured the Sun: So since we have seen such an Eclipse (unhappy eyes that ever saw it!) being such a one as never was seen before; when as the *red Dragon with seven heads* (that bloody Beast of Rome, who doubtless had a hand in that deed of darkness) join'd with another wild beast of many heads, the tumultuous Multitude; and these united with the grand Council of *Radamanthus*, who had the heads, and the

Applic.

jawes

jaws of *Cerberus* to wait upon them, these together devoured our *Sun*, and cast all the Stars of our firmament down to the ground, and caused such an *Eclipse*, as that there was nothing but darkness, and cruel habitations, as the Psalmist puts them together, *Pf. 74. 20.* The remembrance of which may well make us fast, and cry, *O nos miseros!* O wretched people that we were, that our sins should occasion such a horrible, and strange Thing to be done in the Land, which was the disgrace of the Nation, and the stain of Christian Religion, and, if it be not wash'd off by a serious repentance, will kindle the wrath of God again against us.

For sin was the spark, which being kindled by that firebrand of hell, set the train of Gods wrath on fire; and that was it that incensed him so, and made his wrath to burn so hot, as it did against *Jerusalem*, as ye may read *2 Chron. 36. 16.* And this brings me to
 2 *pari.* the second particular in the Text, the Object of God's wrath, *viz. Judah* mocking God's Messengers, misusing his Prophets, and despising his words, and committing other abominations: *There was no remedy*, saith the Text there, but his wrath was forc'd to arise against her; *I hid my face from thee*; *Thou* hainously sinning, and provoking me to anger.

Every creature that God made, was at first according to his will, and therefore good, and upon that account the object of his love; and because *likeness* was the loadstone of *love*, that he might love man the better, he made him *like himself*, after his own image. So that, had he not loved him for his *workmanship* sake, yet he must needs have loved him for his *own* sake, whose image he bare; and loving him, could not be displeased with him but upon just offence. For 'tis a Law of nature, *To love and like our own* breed. Now
 man

man is so nigh of kin to God, that, St. Luke styles Adam by the name of the *Son of God*, Luke 3. ult. And whoever hated, or was angry with his son, unless he first contradicted his will? for I cannot conceive how it can stand with the goodness of God, that he should make an Image on purpose to marr it, or beget a Son on purpose to kill him, as the Poets fain'd of their old God Saturn.

But Sin, which the Apostle calls the *iniqua* (a word which the Philosopher used for a *Monster*, or Bastard of nature, *iniqua in pueris*) I say Sin being a brat begot on man by that Incubus the Devil, was none of God's issue, and therefore so unlike him, that his heart rose, and his anger swell'd at the very sight of it; for if the bare sight of virtue in her proper colours (according to the Orator) *admirabiles amores excitare soleat*; much more than the loathsome sight of filthy sins must needs stir the coals of Gods anger, so that his very eyes shall sparkle at 'em, that (like the Basilisk's eyes) they shall kill with seeing; for the wrath of God (saith the Apostle) is revealed from heaven against all ungodliness, and unrighteousness of men, Rom. 1. 18. Judah therefore though she had been the Tabernacle of God's Worship, and the place where his honour dwelt; yet, having thus provok'd the patience, and long suffering of God, his wrath began to kindle out of the ashes of his love despised. For as sweet things, as honey, and the like, not well digested, turn into choler; so the sweetness of God's mercy abus'd turns at last into the bitterness of wrath, and choler of displeasure.

And here we may reflect upon our selves, As Judah had been the Favourite of Heaven, and shin'd among the Daughters --- *velut inter ignes Luna minores*; yet by the interposition of her gross sins, her glory was at last eclipsed,

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clipsed and her beauty darkened. So you cannot but remember what prerogatives we once had, wherein for four-score years, we did out-vie the felicity, and the pride of reign Nations, while for *Princes* we had a *Deborah*, a *Solomon*, and a *David*, (a *David*, being, as he was, a man after God's own heart; a *David*, being also, as he was, in many things a *Prophet*, and besides being, I think, as well vers'd in the Psalms, as *David* was that penn'd them.) Besides, for *Prophets* we had most learned and pious *Elisha's*: for *Nurseries*, and Springs of learning, most famous *Niots*; A Common-wealth, securely established with wholesome Lawes; and a Church most Orthodox for doctrine, and most glorious, and beautiful for Order, and to the wonder, and envy of the Christian world; and all these crowned besides with abundance of peace and plenty.

But these blessings made us grow rather wanton than thankful; this oil of God's mercy made us more nimble in feats of impiety, than active in his service, and these fresh and full pastures made us grow fat, and proud, so that like *Jesurun* we kick'd; kick'd against *Moses* and *Aaron*, yea against God himself, murmuring against his Vicegerent, and slighting, and abusing his Messengers, which was ever a forerunner of some heavy judgment; and so it was on us; for the wrath of God being thus kindled, he suffered Sedition to break out in the State; Faction and Schism in the Church, and a frantick division among all sorts of people, which at last was boyl'd up to the height of blood.

Thus when our sins were once grown to a *Crimson* die, then God fill'd us up a cup of *red wine* to drink; when we were once settled upon our *lees*, then he pour'd out the *dregs* of his wrath, and charg'd his arrows to drink up our blood, and his sword to eat up our flesh, and at last

last at one blow, to cut off the head of us all; for, wretches that we were, 'twas our impieties which arm'd the hands of these bloody *Regicides*, to punish him for us, and us in him, whom God permitted to be taken away in his wrath. Hof. 13. 17.

'Twas wont to be *Delirant Reges, plectuntur Achivi*, that the People suffered for the Prince's fault; 70000 of King *David's* Sheep perished for his, the Shepheard's offence; but our *Shepheard*, like the great *shepheard* of our Souls, was smitten for his *Sheep*; not, like him, to save them, but to punish them; for by his smiting they were scattered upon the hills, like Sheep without a Shepheard; and so were devoured by the Wolf, and other ravenous beasts, being subject to the rapine, and arbitrary cruelty of a thousand Tyrants. Thus ye see whom we may thank for all our miseries, we may even thank our selves; for, as trees, and fruits, and garments, are eaten up with moths, and worms, which they breed themselves; so was our *Israel* destroyed by it self; defac'd, and eaten up by its own rust; for, we pull'd upon our selves destruction, by the work of our own hands, *Wisd. 1. 12.* For, I fear that most of us, (not only of the lowest of the people, but such as rid on horses, and were drawn with wheels) were accessory, if not principals; and had a finger at least, if not a hand, in the very blood of the Lord's anointed: As the most flourishing Kingdoms, and Churches, that ever were in the world, have been all overthrown by their own corruptions, and impieties; so, was ours: That *Trojan* horse within the walls, was it which ruin'd our City; for, if God spared not his own beloved *Judah*, and his darling *Jerusalem*, for their transgressions; could we think that *Babylon* could stand? No, if *Judah* it self requite his love with contempt and rejection, he will punish her with pænal dereliction. Hof. 13. 9.

C

Though

Though he forbore indeed that stubborn Generation, and bore with them a long time, yet at last he was incensed, and obstinate against them; that if *Moses* and *Samuel* had been their Advocates, to beg their pardon, yet he would not be entreated, *Jer.* 15. 1. but out they were to go, to death, and to the sword, to famine, and to captivity, *v.* 2. And then cries the Lord by his Prophet there, *Who shall pity thee, O Jerusalem; who shall bemoan thee?* *v.* 5. Why, shall not God, who is the God of pity? No, saith he at the 6. *v.* *Thou hast forsaken me, and gone backward;* therefore I will now stretch out my hand against thee, and destroy thee; for he was resolv'd to cast her quite off, and deliver her into the hands of her cruel enemies, who should carry her away captive into *Babylon*, where he would not for a time give her so much as a glimpse of the least favour, but, As *David*, to testify his displeasure against *Absalom*, would not suffer him to see his face: So will God turn away his face from rebellious *Judah*, in token of his displeasure: And so I am fallen upon the third Particular.

2 Sam. 14. 24.

3 Part.

The Act to be exercised about this Object, viz. the fierce execution of God's wrath upon *Judah's* transgression, *In a little wrath, &c. I hid my face, &c. [I hid my face.]*

Psa. 80. 3.

As the shewing of God's face, and the light of his countenance is taken in holy Scripture, for his favour, and good will; so, on the contrary, To hide his face, is to withdraw his grace and favour, and to express his displeasure in some afflicting judgment. *Thou didst hide thy face from me,* (saith the Prophet *David*) and I was troubled, *Psa.* 30. 7. and again, *Hide not thy face from me, nor cast not thy servant away in displeasure,* *Psa.* 27. 10.

His Wrath then in the first particular, differs from the Hiding of his face in this latter, as much as the decree of

of judgment, doth from the execution of that decree; which is indeed the scope of the words, viz. The miserable destruction of *Judah*, and *Jerusalem*, foretold here by the *Prophet*, which afterwards should surely fall upon them, for their hainous offences.

As God is never displeased but upon just occasion, so much less, doth he ever punish but upon just offence, *Non est autè punitor Deus, quàm peccator homo*: had there been no kind of offence, there should have been no kind of punishment; God's glory in punishing, arising ever from his justice in punishing; and just punishment presupposeth ever an offence in the patient: from whence it may be, it is, That the same word, in the three chief Languages signifies both: for the Latin word, *nōxa*, the Greek *inidia*, and the Hebrew *ḥay*, are usually taken both for *Sin* and *Punishment*, to shew that the *Scourge* of God is ever made with the *Cords* of Sin. Though there be a *Bow* in Heaven, yet of it self it cannot hurt us, for the *horns* are downwards, and it wants a *string*; but if we string it with the *Cords* of iniquity, then will God bend his bow, and shoot his deadly arrows to wound us.

Ambr.

So that the *Judgments* of God have their beginnings from the *Sins* of men, on whom they after light, like *Thunder-bolts*, and such fearful *Meteors*, that fall down upon the earth, from whence they had their first *Original*. 'Twas the *deluge* of impiety, that drown'd the old world, and the fire of lust that fetcht fire from heaven, to burn *Sodom*, and *Gomorrha*: 'Tis the stinking corruption of manners, that breeds the plague: the abuse, and surfeiting in the creature's plenty, that brings a famine; and the fighting of our own lusts within our members, that makes one member of the body politique, to fight with another.

Psa. 107. 30.

Jac. 4. 1.

And therefore, the Prophet seeing *Judah's Apostacy*, did quickly read her *destiny*; that God would at last speak to her, as the Father in the Comedy did to his Son, *Tibi-ne hæc diutius licere speras facere?* Dost thou hope to go on thus in thine ill courses? No, *Te meum esse dici tantisper volo, dum id quod te dignum est, facis.* And therefore, since *Jerusalem* was grown rebellious, he would own her no longer, but quite cast her off: Alas! poor *Jerusalem*, and the more to be pittied, because she pittied not her self; though she sat then as *Queen*, and *Princess* among the Nations, yet because she burnt incense to the *Queen of Heaven*, vengeance should kick off her Crown, and lay her honour in the dust *Ἐξήλθε καὶ δὲ ἐν τῷ ἱερὶ καὶ ἐν τοῖς τοίχοις*. though her Walls were of brass, and her Bulwarks as high as Heaven, yet for her *iniquity* within them, should they *sink* into the dust, and be made level with the ground.

Where I shall tell you but a sad story of *Jerusalem*, the fitter to bring in our own.

Nebuchadonosor (whose name signifies *placūm Generationis*, the lamentation of that Generation) was (as *Attila* was stil'd) *flagellum Dei*, The Rod of God's Anger, to scourge those children of his with: And if his cause had been good, because of his success, that Rod had not been burnt so soon: The *Turks* may brag of a longer success against the *Christians*, which yet makes their Cause not a jot the better: though this argument was very prevalent with some of our late Pirats, That their Cause was good, because a prosperous wind fill'd their sails, and gave them success; indeed, God made use of them for to scourge us, as he did of that *Assyrian Raptor*, which he hired to shave *Jerusalem* with; who first carried *Jehoiachim*, and his Son, both Prisoners to *Babylon*, and plundered the City of a great part of her treasures.

Isai. 7. 10.

2 Reg. 24.

3 Chr. 36. 6.

Ibid. v. 12.

treasures. Afterward, *Zedekiah* breaking his fealty, which he had sworn to him; he encamps against *Jerusalem* again, and after eighteen moneths Siege, miserably afflicted it with Sword without, and with Famine within; when Mothers for very hunger were divorced from natural affection, and did eat the tender fruit of their wombs, their own Children; when their *lives*, alas! were not so long as their bodies; a *span long*. At last the City wastaken, and then the Conqueror that took the fifth and twentieth part before, takes the other eighteen. 2 Reg. 25.

Then comes *Nebuzaradan*, the *Captain General* of the *Militia*, and he made havock of all that was left: Our Translation calls him *Captain of the Guard*, but the Hebrew, *Rab-tabbachim*, is as much as *Princeps*

Maſſantinum, { The Prince of the Killers
Homicidarum, { *Chald. Paraph.* or Manslayers. }

Which *Vatablus*, and *Lapide* interpret *Imperatorem exercitus*, as our old English Translation reads it, The chief Captain of the Men of warr; or, if you will, *Lieutenant General* of the Army; he carried all away, except some Vine-dressers, and Husbandmen, which he left to till the ground, perhaps that his Taxes might be paid the better. Jer. 39. 8.

In this last Siege, the *Anointed of the Lord*, though he fled for his life, was taken; his Sons slain before his eyes, to make him more miserable: and then his own eyes were put out, and himself made prisoner in chains. His Nobles, and Gallant men, were slain by a Council of War at *Riblah*: Their Priests, and *Prophets* were slain in the *Sanctuary*, and the Sanctuary it self burnt with fire, and the City of the *Living God*, that was once the perfection of beauty, was made a *Golgotha*, a place of *Dead-men's skulls*; and the Joy of the whole Earth overwhelmed Jer. 39. 6.
Lam. 2. 20.

Lam. 4. 3.

v. 5.

Lam. 5. 8. 16.

Lam. 3. 15.

ed in a flood of grief. For the *precious Sons* of Sion were esteemed no better than *Earthen Pitchers*, and they that were brought up in *Scarlet*, and fed delicately, were fain to embrace the *Dunghils*; the Crown being pluck'd from their head, Servants rul'd over them, the joy of their heart was turn'd into *bitterness*, and they were drunk with Wormwood; her stately Palaces were leuell'd with the ground, and her glorious *Buildings* made a heap of stones; the sight whereof did turn every beholders eye into an *Island* encompassed with a *salt Ocean* of briny tears: In a word, her Tragick story was so lamentable, that posterity could hardly read it with dry eyes. And, *Gregor. Nazian.* confesseth of himself, that he never read the Lamentations of *Jeremy*, which were written on this sad Theam of *Judah's* Captivity, but he wept, *Dum legit, flevit; cum vellet flere, legebat.* For as the Prophet in his doleful Elegie laments her case, *There was no sorrow like unto her sorrow, when the Lord did afflict her in the day of his fierce wrath,* Lam. 1. 12.

Psa. 35. 12.

And yet, if we reflect upon our selves, I shall here give you a glimpse of our own sorrows, which in many things were like *Jerusalem's*; and in some, went beyond them; for, Their Calamities were brought upon them by an open and foreign Enemy; which, our *David* said, as *David* did, he could have born, *Psa. 55. 12.* But ours sprung out of our own bowels, by a company of *Vipers*, that devoured their own *Dam*. Besides, we had no wicked *Zedekiah*, to blow the coals of God's anger, but a most pious, and religious *Josiah*, who was *hated without a cause.*

For as King *David* said of himself, *Psa. 86. 14.* *A Congregation of naughty men*, or (as the new Translation reads it) an *Assembly of violent men*; we had both (according to both the Translations) *who setting not God before*

before their eyes, sought after his soul. These entred into *Covenant*, and were confederate, and cast away all cords and tyes of Lawes and Religion, that might have bound them to obedience, resolving to bring us, as *Judah* was, into *Babylon*, which signifies *Confusion*.

And so they did, by raising first a storm on the raging sea of the mad multitude, by fears, and jealousies, and scandals cast upon *Majesty* it self, which were blown about by a *Remonstrance*, and base *Pamphlets*, and by some of *Corah's Cousin-germans*, whose preaching was of *lies*; which overthrew presently the Wall of *Government*, and broke down all the Banks of *Order*, and Discipline, that a deluge of a most uncivil Civil War, and a Red-sea of blood, broke in upon us: To maintain which, how many millions of treasure, were the People cunningly cheated, or violently plundered of? how many tuns of blood were shed in pursuit of that wicked Cause, which they varnish'd over with the Cause of God?

I cannot at large *decipher* the whole Army of miseries, that fell in upon us; I shall but *limn*, and draw out some heads, with following *shadows* (all shadows of *death*) by which you may conceive their multitude.

How many *Noble*, and gallant Men were slain with the Sword, or with the Axe? How many *Priests* and *Prophets*, yea *Aaron* himself, were taken away by the like Instruments of cruelty? and others shamefully scorn'd, and abus'd? How were our *Temples* battered and defaced, and some made Stables for the horses of religious Rebels? how were our *Royal Palaces*, either rased, or ruin'd, or else made the reward of Traitors, becoming Receptacles of savage Beasts, and Dens of Theeves? How were all the *Regalia*, and Prerogatives of the Crown, the Liberties and Properties of the Subject,

ject, all things, and all persons, whether sacred or profane; yea, the very lives and souls of men, how were they torn away, and trampled on, by the domineering violence of the insulting Enemy, when he once got the longest Sword? how were all that were not Traitors (like themselves) made base slaves to baser servants, to men of broken fortunes, and crack'd credits; to men of illiterate heads, and bloody hands, who were then become *Lords*, Lords of *mifrule*, over us? In a word, the iniquity of those crabbed times, and the insatiable malice of cruel Enemies, had set such a print of *Metamorphosis* upon our *Jerusalem*, that it might have been said of her, as it was of *Rome*, when 'twas sack'd by *Tötylas*, *In Romanis nil Romæ repertum mediâ*, There was hardly any thing left to know her by, unless, as *Jesabel* had, some skuls perhaps, or feet, or palms of hands.

But I see I can keep no *Method* in such a *Chaos* of confusion, and in such a hell of miseries: how ever I must not forget him, who was worth ten thousand of us, whose sacred memory the day calls upon me now to celebrate. But alas! there wants a *Jeremy* here, to lament our good *Josiah*, whom notwithstanding all his Acts of grace, and Concessions at Treaties, yet they never left hunting, till being besieged, he was forc'd to disguise himself, and, like *Zedekiah*, to fly for his life; but by the treachery of seeming friends (who came with an Army for his, and our goods) they like their brother *Judas*, sold their Master, indeed for more than *Judas* did his; which troubled the poor Prince, that his price was so much above his Saviour's: but the *money*, like *Judas* his, burnt their fingers, and they were paid at last in their own *coyn*.

ΕΙΧΩΝ ΒΑ-
ΣΙΛΙΚΗ. p. 183.

Pla. 35. 7.

But by this means the *Anointed of the Lord* was taken in their pits, and so made prisoner in *Babylon*: and then the

the very abjects gathered themselves together against him, and said in their hearts, Ah! So would we have it, we have now devoured him.

Then *Nebuzaradan*, the Arch-contriver of all the villany, takes him, and carries him Captive in Triumph, from place to place, mocking, deluding, vilifying, and terrifying him; 'till at last by crafty wiles, he was juggled into so close a *Dungeon*, that no more *Addresses* must be made to him, being resolv'd to shorten the days of his life, and to cast his *Crown* down to the ground.

Psal. 89. 39.

And now Religion again must be made a stalking-Horse to their bloody design; they had their *Solemn Fasts*, their *seeking of God*, and their long-winded Speakers, and a grave godly *Witch*, with a *revelation* from Heaven; masking, and dissembling their crafty cruelty, under these vizors of pretended piety; when as all those mockeries of God, were but like *Jezabel's* fasts, and *Absalom's* vow, but Cloaks, and disguises for blood and murder: And thither at last they come, and that with a pretence too of *Justice*, adding the mockery of that, to the cruelty of their malice: here, they bring him with great formality, to the Bar of the Highest Court of *Injustice*, that ever so solemnly sat. There, God's *Vicegerent* is arraign'd for a *Traytor*; and they that were the impudent *Traytors* themselves, were his *Accusers* and *Judges*; which made all rational men easily guess, what the *Sentence* would be; which was, To bring him to *Execution*.

I can go no farther, --- *Conspetto Capite*; my heart quakes at that which follow'd, my tongue trembles for to tell it; and what ear, but the ear of a *Miscreant*, did ever hear it, without tingling?

St. *John* in his *Revelation*, wondred to see a *Whoorish woman*, drunk with the blood of *Saints*; he might have

Rev. 17. 16.

seen here, *nominal Saints* (but *real Devils*) drunk with the blood of a *King*; a *King*, that was a true, though an afflicted *Saint* on earth, and now a blessed *Saint*, and a glorious *Martyr* in Heaven; and this was the only way, whereby they made him *Glorious*, which they often before bragg'd they would do.

Judg. 8. 21.

Now, that such a *King*, that was the *best* of men, as well as the *best* of *Princes*; so pious, so patient, so charitable, as often to pray for his very enemies; to be butcher'd, and slaughter'd at his own Palace-Gate, in his Royal City, in the midst of those ragged Regiments that would hardly suffer a tear to be dropt in pity; and by the hand of a barbarous *Gippo*; were all high aggravations of their Cruelty. For *Zeba* and *Zalmunna*, the Princes of *Midian*, desired of *Gideon*, that a *Boy* might not slay them; and the Great *Marshal of France* begg'd, that he might not fall by the hand of a *Skullion*; *Ne Lixæ manu cadam*. Yet this Great, and good Prince, must fall by the hand of so ugly a Vassal, that he was ashamed to shew his face. If *David's* heart smot him, when he cut off but the *skirt* of King *Saul's* Mantle; I wonder what heart that Son of *Belial* had, who acted *Caligula's* wish, and cut off the *Head*, of all the men of three Kingdoms at a blow?

Tell me now, if *Turks* or *Tartars*, or any *Heathen* people can pattern such an horrid Act? yea, ask all *Antiquity*, from the first Creation; and search all the Records, and Rolls of all Countries, and of all times, *caruit exemplum nefas*; The world cannot sample so vile a villany, so malicious, so prodigious, so unparallel'd a Murder.

Dr. Walton
Appendix
Bibb.

And now *Nebuzaradan* (whose *Hebrew* name signifies *germen extranei Domini*) the first bud, or sprig of a strange, and new kind of Government; he, having thus broke

broke the *Axel-tree* of the State; and overthrow'n
Charles his Wain; plucks off his vizard, and mounts his
 own *triumphal Chariot*. For, notwithstanding his
 Self-denial, (which he had often protested with *Croco-*
dile-tears) having *slain*, he took *possession*; and with the
 help of his *Janizaries*, tunes an *Instrument* for a Govern-
 ment, worse than *Turkish* or *Babylonish*; under the
 yoke whereof our necks, and backs, were galled to the
 very bones.

But I fear I have dwelt too long on the ruins of our
Judah; I must draw a *veil*, and cast a *shadow* (as I told
 you) over the rest; and shall at last, mix a word of *mer-*
cy, in the very midst of *Judgment*; for the *fire* of Gods
 wrath, burnt all this while with the *oyl* of meekness:
 for though God hid his face; and, I think, if he had ~~not~~
 hid it, he could never have beheld their villany, so long
 with patience: I say, though he hid his face, and re-
 mov'd us out of his sight, (as he did *Jerusalem*, which
 brought upon us, as it did upon her, a time of trouble)
 yet 'twas but for a time; yea, less than the least of time,
 but for a *moment*, which is the 4th and the last particu-
 lar in the Text, The *duration*, and continuance of the
Judgment; it was in a *little wrath*, and that little wrath,
 but for a *moment*; In a *little wrath*, &c. for a *moment*;
 which I shall instantly dispatch, and so make this *point*
 the *period* for the time.

4. Part.

I may say of Gods Anger, as *St. Hierom* did, in ano-
 ther case, *Nubecula est, citò evanescet*, 'Tis but a little
 Cloud, which will soon blow over; for though he spake
 harshly to *Jerusalem* for a while, as if he meant to blast
 her with the breath of his displeasure, yet 'twas but *fu-*
ror brevis; though he visited her *iniquities with the rod*,
 and her *sin with scourges*, yet he was still like a Fa-
 ther, and pitied her; and like a tender Mother, that

melts her self into tears, whilst she whips her froward Child.

For God will not always chide, *neither will he keep his anger for ever*, Psal. 103. 9. yea, so far is he from keeping it for ever, that the Prophet David, who had experience of it, saith, that *his anger endureth but the twinkling of an eye*, Psal. 30. 5. or, as the last Translation reads it, but for a *moment*; or, as the Original hath it, there is but a *moment* in his Anger, באפר רגע which the 70 translate *רגע* *is* *רגע* *momentum*, there is anger in his indignation; as if *רגע* *ira*, and *רגע* *momentum*, were altogether the same thing, and differed less in sense, than they do in sound.

But, O Eternal God, dost thou call Seventy years but a *moment*? Indeed in thy Arithmetick a thousand years, are but as one day; but in respect of poor afflicted man, one day of sharp misery, seems a thousand years; and therefore such a *moment* as Seventy years, may seem to him as long as, *instans eternitatis*; but dispute not thus, O man, against thy Creator; thy Logick may tell thee, that divers respects denominate the same quantity, great or small, short or long continuance: And therefore the Prophet speaks of her Captivity here, as the Apostle doth of all kind of afflictions, 2 Cor. 4. 17. that it was but leight, and for a *moment*: And that in a double respect.

First, But a *moment*, in respect of that *misery* which they did deserve.

Secondly, in comparison of that *comfort* which is here promised in the Text, That they should receive.

Psal. 90. 10.

For if the whole life of man, (which is 70 years) be accounted as nothing, in respect of God, Psal. 39. 5. well may the same time of Captivity, be accounted but a *moment*, compared with *eternal misery*, or everlasting hap-

happineſſ; for not only *ſeventy years*, but *ſeventy times ſeventy*, compared with the days of *Eternity*, are but as a *drop of water to the ſea*, and as a *gravel-ſtone* in comparison of the *ſand*, ſaith the Son of *Sirach*, *Ecclus. 18. 10. Et quid eſt Lapillus ad altiſſimos arenæ Montes? Quid guttula ad profundiffimam maris voraginem?* Certainly, we account it as nothing; and yet there is not ſo much difference between theſe, as there is between *70. yea, 70,000 years Captivity*, and *Eternity*.

Wherefore, to ſhut up all, If *Judah's 70 years Captivity*, were reckoned but a *moment*, then we may well account ours, which was not a third part of that time, *leſſ than a moment*; for though God for a while forſook his habitation in *Shilo*, and delivered our power into *Captivity*, and our beauty into the enemies hand; yet, he *was not angry with us for ever*, neither did he ſhut up his *loving kindneſſ in diſpleaſure*; though we ſtuck in the *mire, and clay*, and were troden upon as *clay in the ſtreets*: yea, though our hearts wept even blood, in the anguiſh of our ſpirit; yet as Biſhop *Jewel* ſaid of the *Marian-Perſecution*, *Hæc non durabunt ætatem*, theſe things did not laſt an age. For when the very *Anchor* of our hopes, was almoſt loſt; and all help in the eye of humane Reaſon ſeem'd to fail: yet then, in our greateſt extremity, did God find a way to deliver his people; for, he that was the ſounder of *Kings*, was the Conſounder of *Traytors*, by inſatuating the Counſels of the men of might: who, though they had made their *Hill ſo ſtrong*, that they thought they ſhould never be removed; yet the Lord was *of more might than the Hills of thoſe Robbers* (for they were no better). And when he awaked as one out of ſleep, ſo that he ſaw, and took notice of all their *hypocritical cheats*, and bloody ſnares, to catch men for their lives, and eſtates; then he aroſe like a *Gyant* reſreſhed with wine,

Pſa. 77. 9.

Pſa. 18. 41.

Pſa. 76. 4.

as 'tis *Psal.* 78. 66. and (as it follows) *he smote his enemies, in their hinder parts,* (which I may interpret *their Rump*) and put them to a perpetual shame; when in the height of their pride, they cried, like the Children of *Edom*, *Down with Jerusalem, down with it, even to the ground; Let us cut them off, from being any more a people, and let us take to our selves the Houses of God, in possession.*

Then, even then, God blew upon them with a *Northern* blast, which blasted their design. Though that wind, they say, blows good to no man; yet, God being in the wind, it did to us; for even from the same Quarter from whence our mischief first did come (*Omne malum ab Aquilone*) from thence appear'd a little *Cloud*, no bigger than a man's hand, which, like *Elijah's Cloud*, grew so big at last, that it brought a gracious rain upon our inheritance; for, by this means, the Lord (in whose hands are the hearts of all men) turn'd the hearts of the men of *Israel*; that they raised up the *Tabernacle of David*, which was a long time fallen; and upon this, the *Night* of our miseries soon vanish'd, when our *Sun* arose, like the *Sun of Righteousness*, with healing in his wings; and when our *David* was brought back to *Jerusalem* with safety, and the greatest honour, that we ever saw; *This was the Lord's doing, and 'tis still marvellous*, and ever will be, in our eyes: He hath turned again the Captivity of our *Sion*, and in such a wonderful manner, that we are still like men that dream, we can hardly yet think it to be real, *Psal.* 126. 1.

But as for the enemies of *Sion*, God hath consumed them in his wrath, and hath let them know, that 'tis he that ruleth in *Jacob*, *Psal.* 59. 13. They have followed the generation of their Fathers, and shall never see light; of their father *Corah*, and his Company, of their father *Achisophel*,

Iophel, Shimet, and Sheba; of their father Bigthan, and Thares, and all other Conspirators and Traytors, who miserably perished, and came to a fearful end. Sic Nemesis rebelles ultor à tergo. Thus vengeance like a blood-hound, hunts violent men, 'till it overthrow them.

— *sine cede, & sanguine pacis: non sevi descendunt, & sic à morte, tyranni.*

There have been but few of them, that have died the common death of all men; but the blood (especially this days blood) which they shed, hath fallen at last upon their own heads.

This the mercy of the Lord our Redeemer hath done for us; That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness, all the days of our life: I hope; all the days of our life. Which that we may do, and that we may stop the Vials of Gods future wrath, and wash away the blots of our own, and the Nation's fore-past sins, we must humble our Souls, which the duty of the day calls for at our hands; for, if our Souls below, and humble, they will be ready to submit to the *Higher Powers, that are ordained of God, and to every Ordinance of man, for the Lord's sake.*

Luc. 1. 74 75

Rom. 13. 1.
1 Pet. 2. 13.

I know, there are too many, that can hardly brook this Doctrine (I hope there are none here;) if there be any, I wish my words may be a *Sword* to pierce their hearts, and let out that *Poyson*, which makes them swell so, that they would fain, if opportunity serv'd, be lifting up their hands against the Lord's Anointed.

But for you, my Brethren, remember what *David* said to *Abishai*, who, being a Souldier, would needs have a blow at King *Saul*, who was a Prince bad enough, and

an

an Enemy too : No, saith *David*, by no means, There is none can lay his hand on the Lord's Anointed, but he will be found guilty, 1 Sam. 26. 9.

Psa. 89. 21.


For a Conclusion therefore of all, Let us put up our humble devotions, for the breath of our Nostrils, by whom we live, and have our Civil being ; I am sure, our being here ; And that in the words of the Psalmist, That God would preserve him, from blood-thirsty and deceitful men ; That his hand may ever hold him fast, and his arm may strengthen him ; and that the enemy may never be able to do him violence, nor any Son of wickedness come near to hurt him ; That he would smite down his foes before his face, and plague them that hate him. And lastly, for our selves, That God would deliver us, and the whole Nation, from the guilt of that blood, which was shed on this day.

O remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins ; Spare us, good Lord, spare thy people, whom thou hast redeemed from the hand of the enemy, and be not angry with us for ever ; but wash out all our bloody sins, with the blood of thy Son, who died for them, and rose again for our justification :

To Whom, with thee, O Father, and thy blessed Spirit, be ascrib'd all Honour and Glory, Power and Dominion, Praise and Thanks-giving, both now, and for ever ; And let all the people say,

A M E N.

C A.



CAROLUS REDUX.

S E R M O N II.

Isaiah 54. v. 8. latter part.

*But with everlasting kindnesse will I have mercy on thee,
saith the Lord thy Redeemer.*

THis Verse, like the whole Prophecie, is like the *Pillar* of the Cloud, between the Camp of the *Egyptians*, and the Camp of *Israel*; *dark* and *dismal* on the one side, but *light* and comfortable on the other.

In the first part whereof, the Prophet comes, in the *fiery* Spirit of *Elias*, with Judgment in his mouth, and placeth God on his-Kings Bench, brandishing his Sword of Justice to punish Malefactors; but here in my Text, he comes in a gentle and still voice, with a promise of deliverance; and presents God on his Mercy-seat, holding out his golden Scepter, in token of abundant Grace, and Princely clemencie to his poor oppressed Subjects.

E

I

I drew but a sad, and mournful Night-piece (which you hardly beheld without tears ; and which, I believe, you have scarce forgot yet) when as I shewed you the dark and black part of the Verse, meeting you then, as the Angel met with *Balaam*, with a drawn Sword ; such a Sword, as cut off all our Comforts, and deprived us of the breath of our Nostrils, and light of our Eyes, and cast us into a dark Night of woful miseries.

But as the Verse wounded you then, so it shall cure you now : ---- *vulnus opemque tulit*. For, blessed be God, that *Night* is past, and the day is risen ; such a day, as is, *dies in albis*, every way *white* and happy ; wherein our *black* mournings were turn'd into *white* garments of joy : A day which the signal hand of Divine Providence hath mark'd out, above any other in the Circle of the year, with two remarkable objects of singular joy to this Nation, as, That it first gave his Majesty life 36 years since ; and the same day 30 years after, a *Resurrection* to life, when he was almost *dead* in the eyes of the World. When he was born on this day, the Heavens, doubtless, did preface some wonderful thing of him, in that a bright shining Star at Noon-day, stood over the place, where his most pious Father came to give thanks for the birth of his Son ; which shined the next day too, when the Sun was in *Eclipse*, to the wonder of thousands that beheld it ; as if it meant to tell the world, that the *Eclipse* of the Father, should not hinder the glorious *splendour* of the Son ; and as if it taught us to think and say, as *Simeon* did of our Saviour (who had a Star too, at his birth) that he was a *Sign, that should be spoken against* ; and, yet should be *set up for the fall, and rising of many in our Israel* : for the fall of his and our enemies, and for the raising of others, that were much oppress'd, and almost press'd to death ; which God did, by
return-

Dr. L. Orať.
pag. 18.

Luc. 2. 34.

returning him on this day also, to his Royal City; where he made him *Ruler in the midst of his Enemies*; and Crowned him afterward, with as great Pomp, and Glory, as, I think, ever attended any *Roman Triumph*. Thus with everlasting kindness, bath our Redeemer had mercy on us. Psal. 110.

For we may say of the great King of Heaven, and Earth, as *Frederick the Duke of Saxony* did once of *Charles the 5th*, *Cæsarem habemus non solum terribilem, sed etiam clementem*, That he hath not only his rod of indignation, but likewise his staff of comfort; yea, his rod of comfort, as *David* styles it, *Psa. 23*. His rod indeed being like the rod of *Jonathan*, that hath honey at the end of it, and ends in sweetness.

For, ye may hear now in the Text, like *St. John* in the *Rev. 14. 2.* *Revelation*, after the noise of Thunder, striking terrour, the voice of Harpers, sweetly harping on their Harps: *the Lord of Hosts*, sounding a retreat after the Battle, which displayed the Banner of his Justice; and hanging out his Flag of Truce, to conclude a peace of Mercy.

As if the Prophet, his Herauld, had thus proclaim'd it; O ye house of *Israel*, and once Inhabitants of *Jerusalem*, though your beauty have been turn'd into ashes; and though your glory, which once surpass'd the felicity, and the pride of forein Nations, have been all laid in the dust; which hath made your hearts weep, even blood, in the anguish of your spirits: yet cheer up your Souls; for though for a while, in a little anger, I have hid my face from you, and made darkness my secret place; yet the light of my Countenance shall now shine upon you, and with everlasting kindness will I have mercy on you, saith the Lord your Redeemer.

Which words, like the River that water'd the Garden of *Eden*, divide themselves into four heads; viz.

1. *An Attribute* of God's loving kindness.
2. *An Act* of Mercy, flowing from that *Attribute*, I will have mercy.
3. *An Object* of that *Act*: Thee. viz. --- Thee grieved, and afflicted in spirit, ver. 6. (i.e.) *penitentem*, saith Lyra upon the place.
4. *The Duration* and continuance of his kindness and mercy; not for a *moment*, like his *anger*; but for *everlasting*: [With everlasting kindness will I have mercy on thee.]

And then in the close of all, comes in the Certainty of all; He that is *Truth* and *Mercy* it self, hath spoken it: Thus saith the Lord thy Redeemer.

I Part.

I must begin at the fountain-head, which makes glad Jerusalem the City of God, the *Attribute* of God's loving kindness: where I can scarce distinguish God's loving kindness from his *goodness*; neither can I without a little discussion, separate either, or both, in this place, from his *Mercy*.

For, the 70 with St. Hierom, read it, *with everlasting mercy*, have I had compassion on thee. Our old English Bibles, with *everlasting goodness* have I pardoned thee. But Tremellius and Castalio, with Deodat, read it, as our last and exact Translation renders it; *with everlasting kindness will I have mercy on thee*: In which diversity, though God's *goodness* be confusedly put for his *mercy*, and both for his *loving-kindness*; as also his *compassion* for his *pardon*, and both for his *shewing of mercy*: yet, since the Hebrew affords in the Text, two different words, רַחֵם and חַנּוּן; and thereupon, Interpreters do all vary the phrase: I think it necessary, to avoid a needless Identity, that there be some difference put, not only in the Sentence, but in the sense likewise, viz. between his *loving kindness*, and his *shewing of mercy*, which certainly must be distinguish'd, though not *ex natura rei*, yet *secundum nostrum conceptum*;

sum, though not really, yet formally, at least *ratione ratiocinata*, as divers Attributes in one divided Essence; or, as an *Attribute* differs from the *Act*: or lastly, in respect of their *Objects*, and in regard of *order*, and *degree*. His *Goodness* being the Spring-head, from whence flows his *loving kindness*; and from both, his *showing of mercy*: his *Goodness* respecting the *Creature*, simply as it is his *Creature*; his *love* and *kindness* expressing his *goodness* to his *Creatures*, as his *Creatures are good*: but his *mercy* considering them only as they are in misery; no way lovely, in themselves corrupted, unless beheld through the Son of his love; as *Aquinas* and the School-men have acutely, yet rightly spun, the difference, in *1 part. Sum. 21. q. 3. art.*

God then is good and full of *loving kindness*, and that two ways: *in se*, and *extra se*; first in himself, *tanquam lux in lucido*; as light is in the body of the Sun: again, *extra se, tanquam lumen in diaphano*, as he derives his *goodness* to his *Creatures*, whereof every one is *divine bonitatis radius*, a Ray or Beam of the Divine goodness.

First, I say, in himself, and that of himself primarily, and without dependance; and thus God only is good; *Mat. 19. 17.* for he only is *αἰτέριος* as *Plato* stiled him, the true *Idea* of perfection, and goodness, or rather *αἰτέριος* as *Simplicius* himself could call him, Goodness in the *abstract* (as indeed abstracts are more congruent to his denominations) and *Optimus* was the common name which the Heathen knew him by; yea, so good he is, that the very sight of him, is the *summum bonum*, and the perfect happiness of the rational *Creatures*; so that, were it possible for the *damm'd* in hell, but to behold the *light* of his Countenance, 'twere impossible for any torments to take hold upon them. *Impossibile est Denm,*

Deum, qui essentialiter est ipsa bonitas, sine gaudio videri, is the unanimous conclusion of the School ; and therefore, let *Marcion* talk what he list, *de malo Deo*, *Goodness* is so essential to a Divine Nature, that he can as well cease to be a God, as not to be good: Now 'tis the *nature* of *goodness* to be *sui diffusivum*, to communicate it self ; and therefore, God whose *Nature* is *goodness*, cannot be a *fountain sealed up*, but an *Ocean*, running over to his *Creatures*.

And when his *goodness* becomes thus *communicated*, it may then be attired with the Title in the Text, with the name of *loving kindness*; which divides it self likewise into a double stream.

1. The first, *general*; communicated to the whole family of the *Creatures*; and thus, *The earth is full of the goodness of the Lord*, Psal. 33. 5.

2. The second is more *special*, *non absque electione*, as *Aquinas* hath it ; with an opener hand, and in a larger measure bestowing that upon *some* of the *Creatures*, which he denies to others ; as, upon *man* above inferior *Creatures*, and upon *one* Man above *another*.

From whence, it may be, it is, that his *loving kindness* is stiled by way of eminence *γαρηνία*, as if he were only kind and good to *man*, and to other creatures in *relation* only to him ; And therefore God in the first of *Gen.* whereas, before he had made man, he calls his other *Creatures* barely *good* ; after man's Creation, he stiles them then, *very good* : [He saw that they were *very good*;] and seeing them good, he could not chuse but love them ; *Goodness* being an *Object* that not only terminates, but even commands love it self ; and 'tis the *property* of love to be ever expressive in *kindness* ; *Amare nihil aliud est, quàm velle bonum alicui*, is the Exposition of the School ; and God's Will is a ready performance ; which

Gen. i. v. ult.

which becomes a double kindness, when 'tis shew'd to poor miserable and wretched *Caytives*, that, of themselves cannot so much as expect, much less deserve any favour from him; for this is the highest pitch of *Love* the understanding man can conceive; which clothes it self now with another Title, with the sweet and comfortable name of *mercy*; which likewise is as infinite as Himself, and as free as his *goodness*; So that as *Tully* said once of his *Cæsar*, and as we may say of *Ours*, *Nemo certè est, qui noverit Latinè loqui, quin Cæsaris misericordiam laudat*: So I conceive there can be none so ungrateful, but if he can speak but common *English*, must needs acknowledge the effects of God's *goodness* and *mercy* to him. Yea, let us but reflect upon our selves, and (unless we be senseless, or shut our eyes) we must needs taste, and see, the infinite *goodness* and *loving kindness* of our God to this sinful *Nation*, when the whole fabrick of Church and State was not only *tottering*, but even *fallen* to the ground; when Religion, Learning, and Laws, and what ever was near, or dear unto us, was not only *almost*, but *altogether* devour'd; when Heresie and Schism, Atheism and Barbarism, in a violent torrent were broken in upon us, and the Nation ready to be made the *pity*, or *scorn* of the whole World; then, even then, in that juncture of time, we may say, in the words of the Psalmist, Truly God was good to our *Israel*, *Psal.* 73.1.

But above all, how *good* and *gracious* hath he been to our *Gracious* Sovereign? When he redeemed his life from destruction, and crown'd him with *mercy* and *loving-kindness*, *Psal.* 103. 4. For his Citizens said once, as those did in *Luc.* 19. 14. *We will not have this man* (him, this fellow, without welt or guard, for so they called him) *we will not have him to rule over us*; and for that

that purpose, they cried, as those did in *Luc. 20. 14.* *This is the heir, come, let us kill him;* they would have kill'd him, as they did his *Father* of blessed Memory, (whose Memory is, and ever will be blessed, when as his enemies stinks and is rotten already) upon this he was fain to fly for his life, as *David* did from *Saul*, to the *Philistines*; and though some of them to whom he fled were his *Allies* by blood, yet he received from them but little courtesie then (and less he must expect now, being become his professed, and open Enemy): for, by the Plots and devices of him, his Grand Enemy, who spent 200,000 *lib. per annum* for Agents in forein parts, he was unworthily thrust out from thence, and put to shift for himself: Afterwards, what dangers did he run? as many, I believe, as *St. Paul* saith he did, *2 Cor. 11. 26.* *perils of Robbers*, that had rob'd him of all his power and wealth; *perils by his own Countrey-men*, and among *false Brethren*, both here and in the neighbour-Nation (where they Crown'd him indeed, but 'twas with *Thorns*, upon very hard terms;) *perils by strangers* in forein parts; *perils in the City*, and in the Countrey where ever he came; for, though he was Heir to three Kingdoms, yet he had not where, with safety, to rest his head; or if he had, yet his head could finde but little rest; besides, with the *Apostle*, he had *perils in the Sea*, especially, as he was sayling from *Holland* to the *Spey* in *Scotland*, when a mist, like the *Pillar of a Cloud*, covered him from his Enemies Frigots, which were round about him. But above all, what danger was he in, when 80,000 of his foes had hemm'd him in, within Walls and Gates, at *Worcester*? where he had but 14,000 to defend himself; from whence, when himself and Forces (though valiantly fighting) were beaten out, being over-born with multitudes, what hazards did he run? while,

Hist. Carol. 2.

Bates second
part, pag. 167.

ibid. 118.

while, for a long time, he was fain to seek several Coverts to shelter himself, and to put off those cruel blood-hounds, who hunted for him, as for a *Partridge in the mountains* ? How was he fain to steal his life ? by hiding himself sometimes in a *Wood*, another time in an *Oke*; where God doubtless was with him, as he was with *David in the wood*, and with *Moses in the bush*; how was he fain to travel in the night; once on foot, 'till his feet were were galled; another time on a Horse indeed, but a sad one, a poor Miller's.

Bates second
part, pag. 236.
1 Sam. 23. 15.

ibid. 237.
238.

ibid. 227.

Afterwards, like the *Prince of Peace*, he was fain to take upon him the *form of a servant*, and of a mean one too, in short hair, and poor clothes, and discolour'd face & hands, that the glory of his *Majesty* might be *veil'd* from the eyes of his enemies; and so, by the goodness of God, it proved: for though he pass'd through a whole Troop of them (whilst he waited on her whom he call'd his life), yet was he not in the least discovered; the Lord either smiting them with blindness, as he did the *Syrians*, that they might not know *Elisha*; or else hiding him under the shadow of his wing, 'till their tyranny was overpast.

244.

2 Reg. 6. 18.
Psal. 61. 4.

To tell you the Story at large, as 'tis related by one from his own mouth, would be tedious for me to speak, and tedious for you to hear: wherefore, to sum it up in brief: That he should trust himself with so many men of the poorer sort, who had little power to do much for him; with so many of a contrary and different Religion, which taught them, *Not to keep faith with such as he was*; with so many of the female sex (whose tongues hang commonly somewhat loose); with so many that were fearful, and durst not do what they wish'd for him, for fear of punishment; and lastly, with so many that wanted Money, who might have been tempted with

Dr. Bates in
Elench. pag.
269.

idem ut sup.
pag. 269.

the reward of a thousand pound for discovering of him.

231. And yet, notwithstanding all their diligent search (when divers times they came very near him), notwithstanding all their threats and promises, he was never discovered by any of his foes, (though by some that proved his friends he was); but was verè *miraculously-preserved* by God, for the space of two moneths; 241. 'till at last --- *mediis elapsus Achivis*, he was safely transported beyond the Seas.

Where we'l leave him a while; and shut up this first particular with that of *Psal. 18. v. ult. Great deliverance hath he given to our King, and shewn loving kindness* (as the old Translation reads that Text) *to our David his Anointed.*

Psal 107. And therefore, *Let every one praise the Lord for his goodness, and declare the wonders that he hath done for the Children of men*; For the children of *men*? for the children of *Israel*: for poor Captive *Judah*, and desolate *Jerusalem*, as most Interpreters understand the Text; or, as others, for the distressed *Church in general* (and so for ours, *in particular*) for his pity and compassion exercised towards them; which is the *second particular* in this promise of deliverance, *viz. His act of mercy*, flowing from his *loving kindness*; *With everlasting kindness will I have mercy on thee.* 2. Part.

Now God hath two hands of Mercy: *the left hand* of his ordinary favours; and the blessings of his *right hand*: The *first*, distributeth his common mercies to all, in feeding the Fowls, and clothing the Lillies; which *acts* though they seem to flow from his *Goodness*, yet I term them here, rather *effects* of his *Mercy*; because, that since the Fall, every *Creature*, is in a kind of misery; and the whole *Creation* groans, as the *Apostle* speaks; yea, these ordinary favours are bestowed upon the

the wicked his enemies, in making the *Sun* to shine upon them, and giving them *rain*, and fruitful seasons; yea, Act. 14. 17. to go a little farther, if we may take the judgment of *Aquinas*, or of *Aquinas reformatus*, this mercy of his 1 Part. 21. q. 4. art. Zanch. de divin. attrib. *left hand*, reacheth to them that are set at his *left hand*, to the very *Devils*, and *damned in Hell*: *Non quidem relaxans, sed aliquantulum allevians, dum punit condignum*; in the *Gloss* of *Thomas*; not in respect of *termination* of torment, but of *mitigation* of pain; which might have been for *intension* greater, though not for *duration* longer.

So that one might truly write that Poesie on this *left hand* of God's mercy, which *Phidias* the *Athenian* engraved on the finger of *Jupiter Olympias*, Παρθένος καλέσ. which is the same with the *Psalmist*, the Lord is good unto all; and as it follows, *Misericordia Jehovæ super omnia illius opera*, The *Oyl* of his *Mercy* swims over all his works; but especially to his *spouse* the Church, and to his Children the *Saints*; in a word, to his *Jerusalem*, and his beloved *Israel*; the *right hand* of his *Mercy* is stretched over them: in respect of whom, the Spirit of God in Holy Scripture, hath cloath'd his mercy with most full and expressive Epithets; styling him, *full of compassion, plenteous in redemption, abundant in goodness, rich in loving kindness*; with a multitude of *tender mercies*, Psal. 116. 17. and 130. 7. Exod. 34. 6. Eph. 2. 4. *Psal. 51. 1.* and well a *multitude*, for not so little as four hundred times is the *Mercy* of God mentioned in Holy Scripture; I dare say, twice for once of his *Justice*; which suits well with the Observation of that Holy Father upon the *5th. Verse* of the *116 Psal.* Ambr. Orat. de obit. Theod. *Gracious is the Lord, and righteous; yea, our God is merciful; Bis misericordiam posuit* (saith he), *semel justitiam*: Yea, I find five Attributes of his mercy to one of Justice, in God's own description of himself, *Exod. 34. 6.*

And I have observ'd that almost all the *Prophets* of God, being *Servants* sent on his errand, have wore their Master's *Livery*, and carried *Mercy* in their very *Names*; as if their names had been impos'd in *ὑποτίθεσθαι*, on purpose, to shew the nature of their Master, and their Message. Ye may hear the God of Salvation, or the Salvation of God, in *Elisha*, *Isaiah*, *Hoseah*; ye may see a mild Dove in *Jonah*, who like *Noah's Dove* brought an *Olive-branch* of *Mercy* (though he thought it a burthen) to sinful, yet repenting, *Niniveh*.

There is happy *Gad*, liberal *Nathan*, beloved *David*; there is pleasant *Haggai*, willing *Joel*, with *Nahum* the Comforter. I could here go on, till I came to the *Lord of Prophets*, whose name sounds nothing else but *mercy and salvation*; and yet among all, I should finde but one *Daniel*, that signifies the *Judg*, or, Judgment of God. In the whole Book of *Canticles*, I do not read so much as one word, of God, or Lord, Titles that beget awe and fear; but a number of loving treaties, and sweet compellations, as, *My Love*, *my Dove*, *my Beloved*, *my Spouse*; & all to manifest the very bowels of his compassion to his Church; as if he *travelled* in birth with *Mercy* toward them, according to the expression of *St. Chrysostome*; *ὡς περ ἡ ὄψις αἰσθητοῦ τοῦ Θεοῦ, ἔτι καὶ αὐτὴ αἰσθητοῦ τῶν ἁγίων ἐστίν*, As the travelling woman labours for nothing more, than to be rid of her burthen: So God who is *ὁὗτος ἰκετηρὸς καὶ πολλοπληχρὸς*, as the Apostle styles him, The God of much bowels of pity and compassion, even *longs to bring forth mercy*, as his *natural issue*, and the proper *Idæa* of his very Essence; I say, his Natural, and proper Issue: for I never read, that he is call'd the *Father of Justice*; but you may see him styl'd, *The Father of mercies*, 2 Cor. 1. 3.

The Seminary of *pity* being from *himself*, but the Original of *anger*, and justice, coming from *without*; as if,

Homil. 31.

2 Cor. 3. 3.
Jac. 5. 11.

if, like the *King of Bees*, he were without a *sting*, and his *Sovereignty* could not well stand with *Severity*.

And therefore when he punisheth, he is forced in a manner to relinquish his nature, and is said, *To go out of his place*, Mich. 1. 3. and to work *opus alienum*, a strange, and unusual work, *Isa.* 28. 21. So strange a work that he loves not to do it himself, but is fain to hire others to do it for him, as you may see, *Isai.* 7. 20. where he hired the King of *Affyria* for a *Razour*, to shave his own People *Israel* with.

God keeps not the Vials of his wrath in his own hand, when he pours them out, but delivers them to his Angels, *Rev.* 15. 7. And we read in *Gen.* 18. that though there came three Angels to *Abraham*, when there was a treaty of mercy concerning *Sodom*; yet in the next Chapter, we find but two of them that went to execute the Judgment; what then became of the third? Doubtless, the third (according to the general Opinion) was the *Son of God*, who as it should seem delivered his Vial to his Angel, that he might not go himself in person, when he went to punish; the God of life *delighting not in death*; no, not in the death of sinners, *Ezek.* 33. 11. whereas he *delighteth himself in mercy*, Mich. 7. 18.

ver. 1.

Yea all the *ways* of the Lord toward his own people, are but *paths of mercy*, *Pl.* 25. 10. the footsteps whereof are seen, both in *donando*, and in *condonando*, in giving, and in forgiving; glorying like *Julius Caesar*, in nothing more, than in pardoning his enemies, and bestowing gifts on his friends; yea one step farther; it is seen not only in *perrigendo*, but even in *corrigendo*, his very scourge being made of the *cords of Love*; for, as the very *mercies of the wicked are cruel*, so the very judgments of God are merciful; for, in the midst of judgment he

Prov. 3. 10.

remem-

remembers mercy, Hab. 3. 2. yea, we may see the effects of it in his very anger, *Mar.* 3. 5. where we read, that when he was angry, he cured the man with the withered hand; whereupon, saith holy *Ambrose*, *Quomodo placatus prodest, qui ita miseretur iratus? qualis dominice misericordiae sit sanitas, cujus indignationis talis est medicina?* if he were thus kinde in his anger, what will he be, when he is well pleased?

But to *dance* a little longer before this *Ark* of God's mercy; we may view it, as 'tis chiefly seen in *Liberando*; in that he delivers his people, in the time of trouble.

Nocte pluat tota, dropping tears of drooping sorrow, may endure indeed for a night, *sed redeunt spectacula mane*; but joy comes in the morning; a wet seed time of tears, ends in a happy harvest of joy, *Psal.* 126. 5. And so it fared with *Jerusalem*, who had sat a long time by the waters of *Babylon*, and wept, and remembering *Sion*, her mourning became like the mourning of *Hadadrimmon* in the Valley of *Megiddo*, *Zech.* 12. verse 11. But though she had drunk deep of the cup of trembling, of the cup of fury, and astonishment, which were mixt too with gall and wormwood, in the expression of the Prophet, yet at last, all shall be taken away, and she shall have the cup of God's love, the cup of blessing; yea, the full cup of the salvation of the Lord, to revive her dead spirits, and to refresh her drooping Soul; for the Lord will bound the raging of her enemies, as he limits the raging Sea, with a, *Huc usque*, Thus far shall they go, and no farther. For God himself will at last arise, and then his, and *Jerusalem's* enemies shall be scattered: but for his own people, he will lead them forth like sheep, and after all their lamentations, will compass them about with Songs of deliverance.

And here if we reflect again upon our selves, we must needs

Ma. 51. 17.

Jer. 35. 15.

Jer. 16. 7.

Psa. 117. 16.

Psa. 68. 1.

Psal. 32. 7.

Applic. 1.

needs acknowledge the infinite mercy of God unto us, who though we were under his *rod*, yet were not out of his *minde* ; which he evidently shewed, in that, in *mercy* he remembered our *David*, and all his troubles (all his troubles ;) for there was a number of them ; so many, that, like *David's*, they were *innumerable*, and more than the *hairs of his head*, Psal. 40. 12.

But God prevented him with the *blessings of his goodness*, and his *tender mercies* ; for he was with him in all his troubles ; and at last delivered him, and brought him to honour, in the words of Psal. 91. 15. and this he did, by a *Miracle of Mercy*, it being by such means, as were never dream'd of ; to manifest his own immediate mercy, his wisdom, and power: For, beyond all humane contrivances, as well of his friends for him, as of his enemies against him ; He, by the *right hand of his mercy* return'd him safe, on this day to his own people, and so restored both him, and them to their antient Rights, and Liberties ; and, which was the greatest mercy of all, without any effusion of blood. None but the *finger of God*, could ever have brought such a wonderful thing about. That he should thus fetch our *David* from the *sheep-folds*, or rather, from the *Dens of Lyons*, to feed *Jacob* his people, and *Israel* his *Inheritance* ; and we trust he will feed them, as *David* did, with a faithful and true heart, and rule them prudently with all his power, in the words of Psal. 78. the two last verses.

Again, This wonderful mercy of God our *Father*, should move us to be followers of him as *dear Children*, and to be *merciful*, as our *Heavenly Father is merciful*, Luc. 6. 36. I fear there may be some grudges, which stick still in some of our stomachs, for wrongs received in the late injurious times ; *ætterna solent esse semel laese mentis vulnera*, was the Speech of one that knew well the Ita-

lian

Psal. 131. 1.

Psal. 11. 3.

Psal. 79. 8.

2.

Eph. 5. 1.

Barcl. Euphor.

Prov. 19. 11.

lian humour. But the humour fits not Christians, whose *glory it is to pass by a transgression*, and whose memories, like *Cæsar's*, should forget nothing so soon as injuries.

As therefore, our Superiours have pass'd an Act of Oblivion for evils past, on condition that men for the future, continue within the bounds of due obedience: So, let us *put on bowels of mercy, forgiving one another*, Col. 3. 12.

Jam. 5. 11.

What, Shall God *write* our offences against him, *in dust*, to be dasht out with every shower of repentant tears? and shall we *engrave* our Neighbour's offences against us, in *Marble*, with a *pen of iron*, never to be forgotten, never to be forgiven? O no, saith the Apostle, *Be tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you*, Eph. 4. ult. For God who is very pitiful, and of *tender mercy* himself, cannot endure *cruelty*, and hard-heartedness in his servants.

Lib. 3. de bonis operibus, in partic. c. 4.

'Tis an Observation of *Bellarmino*, That the Doors of the *Sanctum Sanctorum*, were made of *Olive*, which is the *Hieroglyphick of mercy*, 1 Reg. 6. 31. whereas the *Gates of Hell*, are of *Brass*, and *Iron*, the instruments of hard-hearted cruelty, *Psal. 107. 16.* To shew, that the way to Heaven, that *Holy of Holies*, lies through the *door of pity*, and compassion: but to Hell, through the *Gate of cruel inhumanity*, whose *brow* is like *brass*, and heart as *Adamant*; that, like the cruel Servant, *Mat. 18. 28.* will not forgive his Brother a hundred *pence*, though God forgive him ten thousand *Talents*; that will not pass by a *mote* in his Brother's eye, though God pass by *beams* in his: but let such as hope for mercy at God's hands, shew mercy to others; The name whereof is so sweet, (*satis summa*, as *Chrysostome* calls it) that I am loath to leave it.

Where-

Wherefore let me add one word more for a close of this particular. Seeing there is much trouble and heaviness hard at hand; seeing the *Kings of the earth* (and others that were once our Servants) *stand up*, and band themselves together, against the *Lord's Anointed*, and his Subjects: Let me put you in mind for your comfort, That there is no better *Asylum*, nor safer *Rock* to fly unto, for succour and defence, than to cast our selves down at the *footstool* of the throne of his grace, that we may find mercy to help in the time of need.

French.
Dane.
Dutch.

For, as *Seneca* comforted his friend *Polybins*, *Quid doleres; propitio Cesare?* Why art thou sad, as long as *Cæsar* is thy friend, who takes care and pity on thee? So, let us comfort our selves in the words of holy *David*; *Why art thou cast down O my soul? and why art thou disquieted within me? Put thy trust in God*, who is gracious and merciful, and pitieth them that fear him, as a father pitieth his own children; who hath delivered us, and doth deliver us, in whom we trust, that he will yet deliver us; as *St. Paul* comforted himself *2 Cor. 1. 10. Nil desperandum, Deo Duce*, If God be on our side, we'll despair of nothing within the compass of divine power; especially if our sins do not put an obstacle, nor separate between him and us; for the more we are truly humbled, and dejected in our selves, the more ready is God to behold us with his eye of pity and compassion; which brings me to the third particular in the Text, viz. the *Object of God's mercy*, and compassion; which was *Judah*, then truly humbled upon the sight or sense of her sin, and the heavy wrath of God upon her for the same; *With everlasting kindness will I have mercy on thee*, viz. *Thee* grieved, afflicted, and humbled in spirit, as 'tis *v. 6. & v. 11.*

Psal. 42. 6.

Psal. 86. 13.

Psal. 103. 13.

Desolation and ruine of things, even without sense,
G may

3. Part.

may sometimes be an object worth a good mans pity; and therefore good *Vespasian* when he saw the Temple burning, did pour forth *tears* instead of *water* to quench the flame; and none but a *Nero* would ever laugh at *Rome*, when he saw it on fire; yea I think there are few, that can behold here at home some sad ruins of religious and royal state, that have been batter'd down in this latter age, without a sigh.

But the miseries of *men* that are of *our own nature*, and blood, are stronger Orators to move compassion; which made *Marcellus*, that Sword of *Rome*, to turn edge, as it were, melting into tears, when he saw so many Citizens of *Syracuse* taken captive, though they were his enemies; much more then did the God of mercy behold with pity and compassion (I speak *ad personam*;) these heaps of stone, wherein *Jerusalem* the glory of the whole earth was then entomb'd; and hear those poor prisoners of his, that for many years had groan'd under the heavy yoke of captivity, and lay crying unto him then for help; for, *their cry entering into his ears*, he took pity on his afflicted ones, and at last came down to deliver them; he came down to them, like a pitiful compassionate Mother, who hearing her tender Infant cry, because that cannot come to her, she will run to it; for, God like the good *Samaritan* took compassion upon *Jerusalem*, who was become like the man that travelled between *Jerusalem* and *Jericho*, viz. fallen among thieves, stript of her raiment, wounded, and left half dead, as I shewed you at large, when I opened the dark part of the verse.

But after that she repented, and called, God likewise did repent and answer; the end of his afflictions being but to make men afflicted in spirit, and then to crave forgiveness; wherein he so delights, that, like *Theodosius*

For the Emperor, he thinks none can do him a greater kindness, than submissively to crave his pardon; *humiliation* under the rod of God being the ready way to move him to *compassion*, whose nature and property is ever to have mercy and to forgive, as our Church fitly prays in her Liturgy : If the people of *Nineveh* shall powder their hair with *ashes* instead of *white powder*, and put their bodies in a Little-ease of *Sackcloth* instead of *soft raiment*, and cry mightily unto God instead of *crying by their sins*; the Lord will put up his sword, which, like *Abraham's* knife, was drawn to have sacrific'd them all to the jaws of death.

If the Prodigal Son, after all his misery, will but come to himself, and then go to his father, and confess his fault, What favour and mercy will he find? and what expressions of joy and jollity will be made for his return? as you may see in the 15. of *Luke*, which *St. Jerome* makes the gloss of my Text, in his comment upon the same. Thus to the truly penitent, that are sensible of their misery, and truly humbled under the mighty hand of God; He is so entirely gracious and merciful, that as *St. Peter* tells us, he useth to exalt them in his due time.

And so he did us, by remembring us in our low estate, in the words of *Psal.* 136. v. 23. So low, that we were brought upon our knees; so low, that we groan'd under the yoke of our Babylonish bondage; yea, so low, that we had no hopes left, but in God, of ever rising again; for we had lost all our Laws and Liberties, all our Priviledges and Properties, yea, our Religion, and almost our souls, by the insulting violence of a bloody Enemy. But in this our low condition, God in mercy look'd upon us, and turn'd again the Captivity of our *Sion*, in such a strange and wonderful manner, that we are still like men that dream; the suddenness,

and strangeness of it making it the more marvelous in our eyes, and in the eyes of all the world besides.

The Lord in mercy look upon us still: for, I doubt we have not made that good use of his former favours as we should have done; for we have been as proud and as loose in our lives as ever before, which hath made God since to take us into his own hand, and terribly to scourge us, by one of his four sore Judgments which hath made strange havock and destruction in our English world; where not only *thousands have fallen besides us, and ten thousands at our right hand*, but ten times ten thousand; yea, I verily believe, double the number that fell in *Dauids* time, have fallen within twelve moneths in the borders of our Israel.

Notwithstanding all this, I fear, that we are not truly humbled yet, *For his anger is not yet turned away, but his hand is stretched out still.*

For, do not his deadly arrows fly about the Kingdom still? do not some stick in the very sides of the City? Besides, is not the Heaven *black with Clouds*, so that we feat a grievous *storm*? and, do we not look every day to hear it *Thunder*?

Sea-fight
which fell out
the 3^d of June
after.

But I am loath to *obscure* this clear serene day of joy, with a *Cloud* of Judgments. That the light of God's countenance may still shine upon us, let us cast our selves down at the footstool of his mercy; who will then *do for us, above all that we are able either to ask or think*: O the infinite mercy of God, which he shews to poor miserable men, that are truly humbled and afflicted in spirit! I shall say no more; only I rightly stil'd it *infinite*, because 'tis everlasting, and that is the 4th. and last particular in the Text, *The duration*, and continuance of his kindness, and mercy, not like his *anger*: *For a moment, &c.* but with *everlasting, &c.*

Breaches

Breaches between Acquaintants, are not always like broken bones, which become the stronger, after they be once wel set ; and we seldom see a great Man, that is once fallen in *Israel*, that ever riseth again to the same pitch and degree of favour, that before he had. But the case stands otherwise between God and his Church ; who, though for a while he give her a *bill of divorce*, Isa. 50. 1. yet at last he will *marry her to himself for ever*, Hos. 2. 19. So that their jarring is but the renewing of a stronger tye : and where sin, and his displeasure once abounded, his Grace and favour shall abound much more.

As a little absence of friends makes their meeting double welcome ; so the fire of God's Love, that was kept close and secret for a moment, bursts out at last with the stronger fervour, and burns for ever ; like the *vestal* fire, or the fire of the *sanctuary*, that never goes out ; which is heightned too, by so much the more by how much the more wanted and desired : as a quiet Haven after a tempestuous storm, so a happy deliverance, after a hard slavery, is far more welcome than a secure wastage, or a continued freedom.

As the Apostle speaks of the Godly, 2 Cor. 6. 10. that they are but *ut loquimur, quasi tristes*, as it were sorrowful, but always really rejoicing : So I may say of God himself, that in respect of his Church, he is but *quasi iratus* ; *semper autem benignus*, as it were angry, but ever kind ; *In sempiternum enim amat, qui ad momentum irascitur* ; and happy is that momentary anger, which is recompensed with *everlasting* loving-kindness.

But the word *everlasting* is diversly taken in Holy Scripture, sometimes improperly, for an *indeterminate measure* of duration, yet of long continuance : and thus *Circumcision* is called an *everlasting* Covenant ; and divers

Gen. 17. 13.
Lev. 16. 34.

divers *Ceremonies, everlasting Statutes* ; which yet were to last but 'till the coming of Christ ; and so the *Rain-bow* is called an *everlasting Covenant*, Gen. 9. 16. which yet is to continue but till the end of the world. Sometimes again 'tis taken *properly*, either for *Eternity*, which hath neither beginning nor end ; or for *Eviternity*, which admits of a beginning, but shall never have an end.

Take it which way you will, God is an *everlasting* friend to his beloved Church ; to whom he hath sworn in the Verse after my Text, as he did to *David*, Psal. 89. 33. 35. *That he will not fail her, nor utterly take his loving kindness from her.*

Noah's Ark shall not perish, though a Deluge of waters be upon the face of the whole Earth besides ; for, God being the *everlasting Father*, Esai. 9. 6. must needs love with an *everlasting love*, Jer. 31. 3. not as men use to love, either out of unconstant passion, or for their private ends : but his loving kindness is *everlasting*, saith the Text ; and *his mercy endureth for ever*, Psal. 136. which *Hemistick* by an elegant *Epimone*, is made there the foot of every Verse ; and the Burthen of the whole Song sounds nothing else, but, *His mercy endureth for ever : Sed manum de tabulâ*, I shall hold you no longer in limming out this piece.

For, though my *sides* were of *brass*, and could speak with the Tongue of men and Angels, yet all that could be said, would come farther short of the length of *everlasting*, than *Alanus* his little Boy did of his endeavour, who would needs empty the vast *Ocean* with a little *Nut-shell*.

The slow revolution of the eighth Sphære, joyn'd with the duration of the *Platonick* year, and then multiplied by all the sand upon the Sea-shore, comes farther short
of

of Everlasting ; than that *duration* exceeds a *moment* : From whence it may be it is, that *עד* *eternitas*, is derived from *עבר* *superavit* ; because Eternity contains eminently, and goes beyond formally, the longest *duration* the best Mathematician can ever imagine; for, though all the men of the world should endeavour to decipher God's everlasting-kindness, yet they would fall short of the unjust Steward, who set down but fifty Tun of Oyl for an hundred ; for it might be said of it still, as the Queen of *Sheba*, did of *Solomon's* Wisdom, that the half of it hath not been told.

And yet this is that which God hath promised; and which he hath entail'd upon his Servants, and their Posterity, if their *transgressions* cut not off the *entail* ; for the Word of God, and the God of Truth hath spoken it, even *the Lord our Redeemer*. Psa. 89. 34.

And who will not take His bare word for good security ? *Ipse dixit*, was never Questioned in the School of *Pythagoras* ; and let it not once be doubted in the School of Christ, for God cannot deny himself, *nor alter the thing that is gone out of his lips* ; his word being like mount *Sion*, that *standeth fast for ever*, and remains like the Laws of the *Medes* and *Persians*, that alter not. Psal. 89. 34.
Psal. 125. 1.

This then we may rely upon, that as God hath been infinitely kind, and wonderfully merciful, in bestowing the blessings of this day upon us ; so he ever will be, if we make not our selves incapable of further favours, by our sinful ingratitude ; but if so, then I must tell you another story ; that will bring nothing but miserie in the end : for if ye read but the story of the Kingdom of Israel, you may easily observe, that the State was ever full of troubles, when the Inhabitants were full of sin ; and
on

on the contrary, when they serv'd the Lord, they were then glorious and honourable among the Nations, and prospered both at home and abroad : as 'tis said (upon that account) that *Hezekiah* did, 2 *Chron.* 31. ult. Wherefore to wind up my bottom, and to draw to an end,

Pfal. 147. 13. Seeing God hath made fast the *Barrs of our Gates* (which were once flung off the *hooks*) and hath built again the *walls* of our *Jerusalem*, which were *broken down*;

Pfal. 75. 6. Since this *promotion* came neither from the *East*, nor from the *West*, nor yet from the *South*, in the words of the *Psalmist* (though happily it did from the *North*, by the miraculous providence and everlasting mercy of him, who putteth down one, and setteth up another;)

Since God hath raised us to life, by raising his Majesty, in whose life the life of the whole Nation was bound up; for, before we walked but like so many Ghosts, *heartless* as well as *headless*;

Pfal. 21. 9. Since through the mercy also of the most high, he hath not miscarried, neither in his Person nor Religion; and that God hath thus preserv'd him, and restor'd him; and in him restor'd the State to it's Lawes and safety, and restor'd the Church to it's Purity and Order : in a word, by him, and in him, hath made these Islands *verè insulas fortunatas*, every way happy, *bona si sua nòrint*, if they can but see when they are so;

Pfal. 147. 12. Since such salvation of our *Israel* is come out of *Sion*, praise the Lord O *Jerusalem*; praise thy God, O *Sion*. Let *Jacob* rejoyce, and *Israel* be right glad, rejoycing in God our Saviour, who hath done such great things for us, whereof we may well rejoyce (well rejoyce)

not

not with *Fanatick*, but with *Christian* mirth; not sacrificing to *Bacchus*, but truly thanking of God, for these great blessings which the hand of God, and only His, hath bestowed upon us, do justly challenge great thanks from us, who were so far from deserving the least of these his mercies, that we deserv'd rather to have been utterly consumed.

Wherefore, since Gods everlasting kindness and mercy hath redeemed us from our miseries, and becalm'd that storm which lay so long, and so heavy upon us. I shall end this with the beginning of the 118 Psalm; *Let all our Israel now confess and say, that his mercy endureth for ever. Let the House of Aaron, (those of the Tribe of Levi) now confess and say, that his mercy endureth for ever; yea, let all them that fear the Lord, (all honest-hearted and loyal Subjects) let them now confess and say, that his mercy endureth for ever;* thus let Church and State confess these mercies with their mouths to the glory of God; and not only so, but express their gratefulness by their works also. Since we are made whole, let us take heed that we sin no more, lest a worse thing happen unto us; for the end Joh. 3. of God's deliverances is not to make us worse, but to make us better, and to lead us to a holy life; and he Luc. 1. 74. praiseth God most that lives best.

And praising him thus, let us also pray heartily for his Servant; as the Christians in *Tertullian's* time did Apolog. for their Emperor; That God would give him a *Long life*, and a *secure Government*, *valiant Armies*, and a *faithful Council*, a *good People*, and a *quiet Kingdom*, & *quæcunque Homini, & Cæsaris vota sunt*, and whatsoever good things *Cæsar* himself, or any other can wish; that so his Throne may be established through-

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out

out all Generations, so long as the Sun and Moon endureth.

I shall conclude all with that short Ejaculation of our Church : *O Lord, save the King.* And let all the people say, *Amen.*

To God the Father, God the Son, and God the Holy Ghost, for the blessings of this day, and all other, be all honour and glory, praise and thanksgiving, now and for ever.

A M E N.

THE



The King Enthron'd

S E R M O N III.

Pfal. 2. 6.

Tet have I set my King upon my holy Hill of Sion.

HHe two *Breasts* of the Church, the two *Testaments*, are like two *Twins*, *Cant. 7. ver. 3.* As they are not separated, the one being clasp'd within the other; so are they not much unlike, the one being known by the other, the *Old* being but the *Type* of the *New*, and the *New* but the *Exposition* of the *Old*; though the *Lines* of each differ in the *Circumference*, yet they all meet in Christ, who is the *Center*; likethe two *Cherubins*, they look one towards the other, and both upon Christ the *Mercy-seat*. *Exod. 37. 9.* For as *Moses* and *Elias*, and three of the *Apostles* met altogether with Christ, at his *Transfiguration* on the Mount; so the *Law*, *Mar. 17. 3.* the *Prophets*, and the *Gospel* meet and accord all in him who is the *End* and *Sum* of all, the *Epitome* of the whole written *Word*; the very *Beginning* of *Genesis*, and the *Amen* of the *Apocalyps*; so that, in *St. Matthew's* phrase, they

Mat. 21. 9.

they that went before Christ, and they that followed after, cry all but the same thing, *Hosanna* to the Son of *David*: To the Son of *David*? and yet *David* calls him

Mat. 22. 45.

Lord; a Riddle, I confess, which pos'd all the learned Pharises, because they did not *plough* with Christ's *Heifer*, and so learned to distinguish: As the Son of *God*, he was indeed *David's* Lord, and yet as the Son of *Man*, he was the Son of *David*, a noble Slip of the *Branch of Jesse*, a Royal Sprout of the Regal Stock of *David*; of *David*, who was also a Shadow and Type of Christ, and of his Kingdom; for Christ indeed is the substance both of the *Singer*, and of the *Psalms*, wherein the Prophet speaks as clearly of him, as if he had seen him face to face, when as he beheld him onely a far off through a *Prospective Glass* of the Promises by the eye of *faith*: Such is the sure word of Prophecie, that it speaks of things to come, as if they were already past.

The *Psalms* then is *Gospel*, and the *Prophet* an *Evangelist*; for that this Psalm is to be understood of Christ, Interpreters both Antient and Modern, Fathers and Schoolmen, do joyntly agree. But what need we search in these *Quarries* for *stones* to build on? One Diamond (they say) is best cut and polish'd by another, and Scripture (with right reason) is the best Interpreter of Scripture.

Act. 4. 25.

Now we find *St. Peter* expounds the first part of this Psalm expressly of Christ. *St. Paul* quotes the very Psalm by name (an example which I do not find paralleled in the whole Bible) I say he calls it by name, the second Psalm, and applies it to Christ, *Act. 13. 33*. To say no more, let resolute *St. Hierom* speak for all, the very first words of whose Commentations upon this Psalm, are, *Audacis est hunc Psalmum interpretari velle post Petrum*, 'tis a bold part to interpret this Psalm after *St. Peter*, or

to

to give any other sense of it than the great Doctor of the Chair hath laid down in the *Acts of the Apostles* : I need not then light a candle to the Sun. Having drawn a veil, let us view the Text, which presents unto us two remarkable Objects.

- | | |
|--|---------------------------|
| 1. <i>The Debellation of certain Rebels.</i> | } The putting down of one |
| 2. <i>The Enthronization of a King.</i> | |

First, certain *Rebels* quell'd ; implied in this *adversative* Particle *yet*, as if God had said, Notwithstanding all the power and the plots, all the furious rage and politick counsels of the Grand Sophies of the Earth, of the Rulers, and of the heady multitude; yet they all imagine but a vain thing, *yet* for all this have I set my King upon my holy Hill, &c.

And behold here, in the second place, the *King Enthron'd*; the only *Son* of the King of Heaven, who was the right *Heir* to the *Crown* : where we have these three Particulars.

The *Author* of the Enthronization; the *Emperour* of the whole world, *I*, even *I* that dwell in Heaven, v. 4.

The *Person* enthron'd; the *Lord's Anointed*; ver. 2. stil'd here a King, and that with a note of propriety, *My*; I have set *My* King, &c.

His *Dominion*, *Sion*, (*i. e.*) the Church; described

1. By the *situation* of the Place : upon a Hill.
2. By the *quality* of the Soil : *Holy*; *I have set my King upon my holy Hill of Sion.*

Thus you see I have a *Royal* Subject, fitter I confess for the *Kingly Prophet* to treat of, than for a *Son of Aaron*; yet since Christ hath called us to a *Royal Priesthood*, *Aaron* may now, with *Moses*, ascend the *Mount*,
whose

Psal. 45. 1.

whose short ejaculation shall be only that in the words of our Prophet, That *his heart may endite of a good matter, while he speaks of the things that belong unto the King*; which that we may do, let us in the first place view his *Enemies*, and his *Conquest* over them, and that both in *David* the *Type*, and *Christ* the *Antitype*.

I.

In *David* the *Type*: where, if we should take a view of his *Enemies*, we should see there were *plena Curia*, a *Grand Committee*, and a whole Assembly that stickled, and made head against him; *Psal.* 26. 5. some conceited fools broke jests upon him, *Psal.* 69. 11. others, Pot-Poets made Ballads, the Drunkards made Songs upon him, *ver.* 12. But besides these, there were the Heathen *Philistines* abroad; but alas they were nothing in respect of those of his own household at home, *Abolom* his Darling, *Achitophel* of his Privy Council, *Joab* and *Sheba*, and *Shimei*, and others, stout Captains and subtle Statesmen, that laboured the subversion of him and of his Kingdom; yet the holy *Oil* that was poured on his head was still the *uppermost*, and so kept the head of the *Lord's Anointed* above the water, that all the floods of opposition were not able to run over his soul; whereas they that cast their *heads* together to work him mischief, had mischief came upon their own *heads*, and wickedness fell on their own *pates*. For all stories, both divine and humane, report unto us the fearful judgments of God upon rebellious offenders; And I do not read of any Nation, either Christian, or Heathen, that maintain the lawfulness of *Regicide*, save onely the *Whore of Babylon*, that is drunk with the blood of Saints: None of the Saints of *old*, (though some *new* ones, falsely so called, have) were ever guilty of such a Crime. If I were preaching this at *Rome*, I should be in danger of the *Inquisition*, and so I might have

have been, had I preach'd it in this place not many years since; but, blessed be God, who hath delivered us from such fears, by delivering our *David* from his enemies, and setting him up upon our hill of *Sion*. But thus much briefly of *David* the Type.

Christ the *Antitype* (of whom the Psalm is chiefly, 2.
as I told you, to be understood) had likewise his enemies, that came about him like *Bees*; Bees for *multitude*, and Bees for their venom'd *stings*, wherewith they thrust sore at him in the words of our Prophet, and those in order of dignity no meaner persons than Kings, *Psalm. 118. 12.*
ver. 2. yet terra filii, Kings of the Earth, that Gyant-like fought thus against the King of Heaven; Kings of the *Earth* they were, and yet they fought under the Command of him that ruleth in the *Ayr*; for the *Black Prince* of darkness hath his Kingdom in this world, as well as the Father of *Lights*, especially in those places where the *Sunshine* of God's word seldom or never came to give its light, there had he large Territories of his Kingdom of *Darkness*: But when Christ the *Sun* of righteousness appear'd (*who came*, saith St. *John*, to 1 Joh. 3. 8.
dissolve the works of the Devil,) he presently then perceives that his Kingdom began to shake, for his *Oracles* among the Heathen were presently silenced, as if the Devil had been struck dumb, when the word of the Father came into the world: Upon this, the Prince of this World, perceiving the *Messias* to be come in the flesh (at least by the conjectural opinion, as the School aver) and fearing to be despoiled of his Dominions by this *Hebrew Child*, as the Oracle of *Delphos* call'd him, in their Answer to *Augustus*, as *Ensebius* relates the story; I say fearing the declination of his Empire, he musters all his forces, all his Allies and Vassals against the Lord, and against his Christ; in the fore-front of whose Army march'd

Mar. 2.

Bern. Tom. 1.
pag. 414.

march'd *Herod*, that *Mountain of pride* (as some will have his Name to signifie) who, because he was a Tyrannical Usurper of the Kingdom of *Judea*, was, as all such usually are, very jealous of his Crown; and therefore hearing that a new King was born, and that the Wise-men (who are thought also to have been Kings) by the conduct of a Sovereign *Star*, came as far as the *East*, to find this *Star of Jacob*, and to do their homage to this young Prince; was much troubled, saith the Text, grows mad with the report, and in his fury plotted presently how he might dispatch him out of the way; any way so he might secure his Crown: To this end he enquires the place of his birth, by the High-Priests, and the time when, by the *Wise-men*, whom he sent to enquire, and to bring him word of the *Child*, that he likewise might come and worship the *Child*: *The Child*; he never calls him by the Title of a *King*, *Herod's* mouth was too little to speak that great word, which his heart rose so much against; as others of late, like him, disrob'd their Sovereign of all Titles of Honour, and call'd him, you know what, without welt or guard; but *Matchivillian-like*, he cunningly *stands up* against Christ, when he pretended to *fall down* and worship, masking and dissembling his *crafty cruelty*, under the vizard of *pretended piety*. And have not many *Herods* since stood up against Christ, in his Members, and against the *Lord's Anointed*, under the same pretence? What else did *Pope Innocent*, in his Warrs against the *Waldenses*; which he intitled *Bellum sacrum*, a holy Warr? What else did *Charles Duke of Burgundy*, and the Nobles of *France*, against *Lewis* the 11th, stiling the Warr by the name of *Weal-Publick*, pretending the good of the *Common-wealth*, for a colour of their private *Enterprizes*; whereas the *Weal-Publick* (saith *Cominens*) prov'd

prov'd in the end to be nothing else but the *Wealth private*; as the *Good Old Cause* of late was, not for the good, but for the *Goods* of others, to enrich themselves.

Thus *Mysteries of Iniquity* have ever some handsome pretence or other, to make way for the mischief that's intended; what's more common than to see Religion made a stalking-horse to covetous and seditious ends? As *Jezabels Fast* was but *ἡλικία*, a Cloak of Religion, for the oppression of *Naboth*; And what was *Ab-solom's Vow*, but *μυστικὴ συνήθεια*, a meer shew and form of Godliness, to mask his conspiracy against *David*? So, howsoever we have *Herod's* holy prating tongue, to talk much here about *Adoration*; yet that cruel *Mas-sacre*, and that bloody *Tragedy* which he afterwards acted upon the poor *Infants*, shewed too manifestly what he intended to Christ himself; for the *Inquisition* (worse than that of the Spanish) was over all the Land of *Ju-dea*, even *Inquisition for blood*; and, as sure as death, as those Infant-Martyrs suffered for Christ, who came to suffer for them; so Christ should have suffered with them, had *Herod* had his will.

But *Herod's* Treason prospers not, he was deluded saith the Text, and imagined a vain thing: for *Joseph* by direction from above discovered the Plot, and made an escape with the Child into *Egypt*; whither when he came, all the Devils *Idols* (saith *St. Hierom*) fell down like *Dagon* before the *Ark*: after this, during his Minority, he lived with *Joseph* and *Mary*, who, for the time, were Governors to the Prince: under whose tuition he grew so good a Proficient, that at twelve years old he kept his *Acts* and disputed with the *Doctors*, meaning indeed to become at last the *Bishop of our Souls*: After that, when he came to age, he was proclaimed

King by his *Heruld*, *The voice of the Cryer*; and then the Devil himself sets upon him in a single Duel, and, in a place for his advantage too, in the Wilderness: but yet the *Son of David* foyl'd this great *Goliath* with his own weapon, and beat him with the *sword of the Spirit*. After that, the *Rulers* among the Jews, and the *Lawyers*, as men of wit and policy, cast their heads together, how they might catch him upon an advantage, and so with a trick in law very fairly, and with a shew of Justice, might work his ruine.

Mat. 26. 47.

But since that *Plot* will not take, they at last accord all in one to conspire his death: To this end they corrupt and bribe *Judas* (one of his Apostles) to become an *Apostate*, and to play the *Traytor*: he plots the time, and gives them the watch-word; that given, a ragged Regiment apprehend him, and hale him to *Caiphas*; the *Ark of God* being taken, was brought into the house of *Dagon*, into the Hall of *Caiphas*, where the *High Court of Justice* sat: there the *Body Politick* and *Ecclesiastical* were assembled, the High-Priests and the Elders, the Common-Councillors, and the Common People; a Jury is packt, false Witnesses suborn'd, and then they hurry him to *Pilate* the Judge; *Pilate* makes a *Mittimus*, and sends him to *Herod Junior*: he with the *Roman Souldiers* (the *Gentiles* here mentioned in the first verse of this Psalm) after they had mocked him, send him back to *Pilate*; where, when the people could not cast him by evident proofs of any crime, they thought to carry it against him by *voices* (an usual trick among the people still) and cry all with a loud voice *Crucifige, Justice, Justice*; and *Pilate* (like a timorous popular Judge) to stop the peoples mouthes, though he knew him to be innocent, most unjustly condemns him. After sentence, they bring him to the place of Execution, where

where he was to encounter with two other potent Kings, two that foil'd and overcome the whole world; viz. *Sin* and *Death*, which two *St. Chrysostome* reckons among these Kings of the Earth, spoken of *ver. 2.* The very apprehension of which *Combat* made him before in the Garden, in a cold night, so hot, as if he had been plac'd under the *Torrid Zone*, that he sweat drops of blood. But crucified he is, though still with the Title of a King: After that, he is buried also like a Prince, for his body is embalmed, laid in a new Tomb hew'd out of a rock; but withall a great Stone is roll'd upon the door of the Sepulcher, the door seal'd, or, as some think, rivetted in with iron cramps, gathered from the phrase *σφραγίσαις τὸν λίθον*, and Watch a set to guard it. And now they thought they had made the King of the Jews dead sure; for they had shut him up in the house of the Grave, and lock'd the Chambers of Death upon him, thinking indeed they had now absolutely got the victory. But I may here say to you, as *Moses* did to the Children of Israel, *Stand still but a while*, and ye shall behold the salvation of the Lord; ye shall see that his Kingdom began where others use to end, namely, in the Grave: For as *Sampson*, when his enemies thought him their own, rose at midnight, and took the doors of the Gates of the City, and carried them up to the top of the Hill; so Christ our *Sampson*, notwithstanding all their watch at the doors of the Sepulcher, riseth when it was yet dark, and takes the Gates of Hell, and the Door of the Grave, and carries them up to the top of the Hill, even unto Heaven the Mountain of God. Exod. 14. 13. Judg. 16. 1.

Though he were swallowed by the Jaws of Death into the bowels of Hell, like *Jonas* into the belly of the Whale; yet digest him it could not, but, by its own casting away, calls him up again upon the dry land. Thus

- by death did he overcome *Death*, and *Death's Second* too, the *Grave*; and comes bravely off in *Triumph*, with a glorious *imium*; *O Death, where is thy sting? O Grave, where is thy Victory? Where is thy Victory!* Why, He hath it, who hath *spoil'd Principalities and Powers*, even the *Lord of Hosts, the King of Glory*; So that he might justly assume that Poetic which *Attalus* used when he fought with the *French, Basilides*, It is the *King's Victory*; who, although before he were led *Captive* himself, yet now leads *Captivity captive*, triumphing over all: 'twas impossible that he who grasps the whole *World in the hollow of his fist*, should be lock'd up in a *hollow Tomb*, any longer than he pleased; 'twas impossible that a *Rock of stone*, should imprison the *Spiritual Rock*, *Ut tegeret clausum rupe vetante Lapis*, as *Lactantius* plays the *Poet*; *What ailed thee, O Earth, that thou tremblest*, and thou *Stone*, that thou wast driven back? 'twas at the presence of the *Lord*, at the presence of the *God of Jacob*: What though the *Sun of Righteousness* sat in a *Cloud*, at his death, and passion, and the *Sun* in the *Firmament* became *close-Mourner* to celebrate his *Funerals*? Yet, as if *Plato's Year* were in three days wheel'd about, he riseth the same again in *Glory*; and like *Joseph*, after three years imprisonment, is made the second in the *King's Throne*: What though the *Kings of the Earth stood up against him*, and thought to have laid his honour in the *dust*, yet *Christ the Lord*, was *King*; and though the *Kings of the Earth were never so unquiet*, yet those *Kings* fall down before him, and he makes them to *lick the dust*; His enemies before cloath'd him in *Regal Habiliments*, in derision and disgrace; namely, in *Purple*, and a *Crown of Thorns*: But *God* was in the *Bush of Thorns*, who cloath'd his enemies with *shame*, but upon himself did his *Crown flourish*: They took Counsel
- I Cor. 15. 25.
- Eph. 4. 8.
- De Resur. dic.
- Psal. 114. 5. 7.
- Gen. 41. 41.
- Psal. 47. 3.
- Psal. 132. ult.

fel together, and were confederate ; but, like *Achitophels* Counſel, it turned into fooliſhneſs, and they did but imagine a vain thing ; for, needs muſt that *Counſel* be meer folly, when man's *vain heart* is made the *Council-Table*.

Thus you ſee, *The enemy was not able to do him violence, and the Sons of wickedneſs could not hurt him : he ſwote down his Enemies before his face, and in the Name of the Lord, his horn was exalted : for God ſet his Dominions in the Sea, and his right hand in the floods, and made his Firſt-born, higher than the Kings of the Earth :* And this brings me at the laſt, to the firſt particular in the ſecond General ; *The Author of the Enthronization ; The King of Heaven and Earth ; I, even I the Lord, have ſet my King upon, &c.* Pſal. 89. 23. 24, 25, 26, 28.

The Higher Powers, derive their power from above, from the *High and Mighty*, and Princes hold their Crowns, neither from the Pope, nor from the People, to be kick'd off, when they pleaſe ; but they hold in *Capite*, immediately from God, *in ſu ſu ſu, & in ſu ſu ſu, The Powers that are, being ordained of God*, Rom. 13. v. 1. This is ſo plain a Principle, that even dull Philoſophy, hath learned to diſtinguiſh of *Regents, and non-Regents*, in the very *School of Nature*, where not only the Beaſts and the Birds, but the pretty Bees alſo have their petty King to rule their Commonwealth : Now, ſhall the God of Nature (of whom it may more juſtly be ſaid, than 'twas of that Earl, that he is the ſetter up, and the pul-
In Edw. 4.
ler down of Kings) ſhall he engrave Majeſty upon ſuch inferiour Eſſences ? and ſhall he not place a head upon his body, a King upon his Church ? Yes, ſure, *I have ſet my King* (ſaith he) *upon my holy Hill, (i.e.) I have made my beloved Son, Ruler and Head over the whole Church ; To whom all power is given, both in Heaven,*

1 Part.

Heaven, and in Earth, Mat. 28. 10. that He who holds his Crown from God above; who rais'd him from the dead, and set him at his right hand in Heavenly places, above all Principalities and Powers, having made all things subject under his feet, and appointed him over all, as Head to his Church, Eph. 1. 21.

And now, behold the Archbishop of our Souls install'd; or rather, the King Crown'd, and placed upon his Throne of Majesty, deck'd with Glory, as with a Garment; which is the Second Particular in the second General, viz. The Person Enthron'd, even Christ the Lord; styl'd here a King, and that with a note of Propriety, *My, I have set my King upon my holy Hill of Sion.*

2. Part.

Christ was born a Prince, he was proclaim'd King, by his Herald, The Voice of the Cryer; but the day of his Coronation, was not till his Resurrection; and the glorious Solemnity of his Enthronization, 'till the day of his Ascension: He fought indeed the main Battle, when he Suffered; but when he Rose, he got the Victory; and after, when he Ascended, he rode in Triumph, going up with a merry roise, even the Lord with the sound of the Trumpet; and as he went, he made a shew of Spoils openly; he led his Enemies Captive: and the bruised Head of the Serpent, was born before him; like Goliath's Head before David, returning from the Victory: Thus went the Son of David in Triumph (like his Father David after his Conquest) up to Sion; making the Clouds his Triumphal Chariot; and riding in state, like a Roman Victor up to the Capitol, the Capitol of Heaven, where those everlasting doors stood open, that the King of Glory might enter in.

Psal. 47. 3.

Col. 2. 19.

Psal. 104. 3.

Psal. 147.

Iceland.

Psal. 98. 1.

Thus you see, he holds his Crown by a just Title, being a King by Conquest, Gentium Domitor, & Dominator, as he spake of Prince Arthur; with his right hand, and

and his holy arm having gotten himself the Victory; a Victory, that makes him every way glorious in his *Crown*, Pfal. 95. 1. a Crown of glory; glorious in his *Apparel*, the Lord having put on glorious Apparel, even rich Robes of Purple, at least of Scarlet, coming with red garments from *Bozra*; Efal. 65. 1. Glorious in his *Throne*, his Throne being as glorious as the *Sun*; the Sun? Alas! all the beauties of the visible Heaven, are but *Cymmerian*, and *Egyptian* darkness, in comparison of the place of Christ's residence, where every mean Subject shines as glorious as the Sun.

Now as Heaven is his *Throne*, so is the Earth also his *footstool*; his *Scepter*, a Scepter of Righteousness; his *Queen* is the Church, who hath no less for her *Joynture*, than a Kingdom; for her *Guard*, no meaner Attendants, than the holy *Angels*, who, as the Psalmist tells us, *excel in strength*; every good Prince, is his *Viceroy*, and Lieutenant, in his several Territories; Every Bishop, and Priest, is his *Lord Keeper of the Great Seals*, his Word and Sacraments; every charitable man, his *Almoner*: In a word, The true Professors of the Faith, are his *Loyal Subjects*, who are therefore called, *The children of the Kingdom*, Mat. 8. 12. Children, I say, who have in their *Baptism* (without either *equivocation* or *reservation*) taken the Oath of *Supremacie*, and *Allegiance*; Of *Supremacie*, acknowledging him to be *Only Head* over them the Body; and of *Allegiance*, promising all faithful obedience to his Laws; and to offer to him *Free-will-offerings*, with a *holy Worship*: Lastly, The *Laws of this King*, are the Scriptures, and the Word of God; which is therefore call'd, *The Word of the Kingdom*; yea, the very *Kingdom of Heaven*; which Mat. 13. 11. Laws and Statutes, if his Subjects labour to observe, they shall not only gain to be Favourites, and so rewarded with
Titles

Titles of Honour, and Dignity of Place, but shall become even *Sons*, and *Heirs apparent* to a Kingdom, where they shall all reign as Kings, sitting on Thrones of Majesty, with Crowns of Immortality.

And thus you have seen the *King*; ye must see likewise, who it is that stiles him, by way of Propriety, *His King*; *I have set my King*, &c: Now this is laid down in the fourth Verse of this Psalm; *He that dwells in Heaven*, who is the Lord *Paramount* of the whole World; *He* it is that stiles him, *His*, and that

I.

Tremelius,
Mollerus.

Hovend, An-
nal.

First, *ratione Efficientis*, because, as you have heard already, he it was that set him up, because he anointed him with his holy Oyl: *Ego ungendo preseci vel inauguraui*, as some Latine Translations use to read the Text: But are not other Kings, the Lord's Anointed? Yes, so they are, Anointed, usually on the *Head*, the *Breast*, and the *Arm*, to signify their *Glory*, their *Wisdom*, and their *Strength*; but Christ is more especially stil'd the Lord's Anointed, being anointed with *the Oyl of gladness above his fellows*, Psal. 45. Above his fellows, yea, above his fellow Kings, and that in a threefold respect.

1. In respect of the *manner*; the Unction of other Kings being *mediate*, by the hands of men; but Christ's, *immediate*, by the very finger of God.

2. In respect of the *matter*; their Oyl being but *material*, out of the Prophet's Horn, or the Priests Phyal; but Christ's was *spiritual*, being anointed with the true *Olive* it self, with the Holy Ghost.

3. Above his fellows, in respect of the *measure*; some of them have been *King and Priest*, *King and Prophet*; but Christ was *All*, the only *Trismegistus*, *King*, and *Priest*, and *Prophet*; besides, his Unction (by vertue of the Personal Union with the Deity) was without *measure*, Job. 3. 34. That of others, is not so; but of his
fulness

fulness they receive : The whole *Box of Oyntment*, was broken upon his Head ; which makes his very Name to smell like a precious Oyntment poured out ; but that only which runs down, falls upon his fellows ; his Power is *primitive, and absolute*, having ~~unqualified~~ absolute Power and Authority ; but theirs is *derivative*, and dependant ; they are the *Lords Christs*, but he is *Christ the Lord* ; *Dominus Christorum*, & *Dominus Dominorum*, King of Kings, and Lord of Lords, which Title we find written upon his *Thigh*, *Rev. 19. ver. 16*. A Title prerogative, peculiar and proper to himself alone ; which Title he would lose, if there were no kings, or lords to be King and Lord of. Indeed the *Turkish* Emperour assum'd half the Title to himself, *Dominus Dominanti-* Psal. 95. 3.
um. *Cyrus* the King of *Persia*, assum'd the other half, and had it engrav'd upon his Tomb, *Rex Regum* ; yea, *Sesostris*, the proud Tyrant of *Egypt* (that had Kings instead of Coach-horses, to draw his Chariot) took them both ; and a *Roman* Parasite, gives them both to the Pope, and styles him, *Rex Regum*, and *Dominus Dominantium* ; but these were but Usurpers of that Title which was none of theirs ; since Christ the Lord, is a great King, above all these Gods ; above them for his Power, and the large extent of his Dominions ; above them in *Riches*, and *Honour*, in *Laws*, and *Prerogatives* Royal ; above them also, in the *administration*, and *duration* of his Kingdom ; every way above them, being anointed with the *Oyl of gladness above his fellows, pro consortibus*, that's the first reason ; and *pro consortibus*, for his fellows too : And that may be a second reason, why He is styl'd God's more peculiar King, *viz.*

Ratione Finis, That he might be a Prince, and a Saviour to his people *Israel*, *Act. 5. 31*. That he might
 K preach

Heb. 10. 9.

preach deliverance to the Captives, and redeem their Souls from death, and so fulfill the will of him that sent him ; as if, like *Charles the Fifth*, his Crown had been laid upon the Bible, and the ten Commandments plac'd by his Royal Arms, to shew that he was anointed to establish his Throne in Righteousness, not only in respect of himself, but also of his Subjects, by presenting them to his Father a holy Nation, *without spot or wrinkle*, Eph. 5. 27.

But I have stood too long upon this ; and yet we cannot say too much for Him, that hath done so much for us ; and therefore we must not leave him thus, with a bare empty Title ; for it must not be said of Christ, as it was of King *John*, that he is *Rex sine Regno*, a King without a Kingdom : as God hath set him up, so he hath also set him over *Sion*, (*i.e.*) his Church: which is the last particular in the Second General, *viz.* his *Kingdom* and *Dominions*, describ'd both by the scituation of the place, upon an *Hill* ; as also by the quality of the soyl, *Holy*, *I have set my King* (saith he) *upon my holy Hill*, &c.

3. Part.

I take not Christ's Kingdom in the large extent of it, as 'tis styl'd *Regnum potentiae*, his Kingdom of power ; for so the Devil and Hell it self, are part of his Dominions ; But in a more *particular* acception, for the peculiar administration of his Church, which according to the two parts of it, is twofold, either *Regnum gratiae*, or *Regnum gloriae* ; the first is, *Heaven upon Earth*, the Kingdom of Grace ; the second is, *Heaven in Heaven*, the Kingdom of Glory : The first is *Sion mystical*, and lies here below : The second is *Jerusalem Cælestial*, that is above : The first is a preparation and entrance to the second ; the second, the complement and perfection of the first : and because the first is the way

to

to the second, it is often styl'd in Scripture, the very *Kingdom of Heaven*.

Sion then, because it was the place of the *Sanctuary*, and the *Ark* of the Covenant, was a Type of the Church, which is Christ's Kingdom; and being a Kingdom, must needs be a Monarchy; no Popular or confused Multitude: for, as the body Civil, and the body Natural think *equality* of people and of parts, to be *inequality*; so the body Mystical likewise, is not fram'd like a rude *Chaos*, but like a Kingdom admits distinction of Members: And therefore the Church is compared in Scripture, to those things where order is most eminent and conspicuous; as to a *well-dress'd Vineyard*, not to a promiscuous *wood*, or a confused *Thicket*; as also to a *well-marshall'd Camp*, Cant. 6. where whole *Armies of Martyrs* have sacrificed their lives, fighting their *General's Cause*; where every good Prince is a *Colonel*, having under his *Regiment*, the Pastors of the Church, as so many *Captains* over particular Companies of Christian Souldiers, that stand all in their ranks and order, to fight the Lords Battle; whose *Colours* are the Cross, plac'd in a Bloody-field, with *Constantine's Motto*, to animate them, *In hoc Signo vinces*. Isai. 37. 1.
Cant. 6. 9.

But, Under what *Zone and Climate*, may some *Cosmographer* ask, do these Dominions of Christ lie? Indeed, the time was when they were confin'd within the borders of *Canaan*, and coop'd up within the Territories of *Jacob*; the Church being then a *peculiar*: For, at *Salem only was his Tabernacle, and his dwelling at Sion*: But since the Law went forth (as the Prophet *Isaiah* speaks) out of *Sion*; and since the Lord hath prepared his seat in Heaven, his Kingdom now ruleth over all, from the floods unto the worlds end, Psal. 76. 1.
Ela. 1.
Psal. 103.

19. All Nations, that were *Aliens* before from the Commonwealth of Israel, are now made capable of *Enfranchisement*, to become free *Denizens* in his Princely State : So that Christ is the most *Catholick King* in the World, his Kingdom being Catholick and Universal, and that not only in respect of *times* and Persons, but also in respect of *place*, being diffus'd and dispersed over the face of the whole earth ; not that the Church is in all places of the world, *simul & semel*, at one and the same time, but that it hath been, or shall be, in all parts of the world, *successivè*, one after another.

The time was, when the whole world almost (the little corner of *Judaea* excepted) sat in *darkness*, and in the *shadow of death* ; but since the *Day-star* arose, there hath sprung up a *light to the Gentiles also*, to guide their feet into the way of peace ; for as after *Christ-mass*, we see the days begin to lengthen ; So after the birth of Christ, the days of Grace have lightened so, that they have been like the days about the Pole, without any night : the *Sun of Righteousness* standing still in *Gibeon* (*i. e.*) his Church ; so mightily hath the Word of God grown, that the *multitude of the Isles* (even of our *Isles*) have been glad thereof, *Psal. 97. 1.*

Cælius Secundus Curio hath a Book extant, Entitled, *De Amplitudine Regni Christi*, wherein he labours to prove a greater number to be Christ's true Subjects, that are *saved*, than there be of the Devils Vassals that are *damned* : But *Curio* was in this point too *curious*, and smells too much of *Origen* : I am sure of all the Tribes, whose number at one particular time, was 1,570,000 men that drew swords, *1 Chron. 21. ver. 5.* yet 'tis observ'd, that of all that vast number, there were but 144,000 seal'd, *Rev. 7. 4.* Whatsoever the number of his Subjects be, this I am sure of, that he ever had some
to

to make him a Royal Priesthood, a Kingdom of faithful Subjects here in this world; and ever shall have so long as the world shall last: And the reason may be fetch'd from the Text, because *Sion*, his Church, is impregnable, being seated upon a Hill; which is the first description of Christ's Dominion, viz. by the situation of the place, upon a Hill; *I have set my King* (saith God) *upon Sion, my holy Hill.*

My holy Hill; Ye see 'tis but a single hill, to shew the Unity of the Church, it being but one; and yet as one Kingdom may have many *Shires*, so one Hill, may have divers *Tops*, and therefore the Psalmist saith; that *her foundations are upon the holy hills*, speaking there of Mount *Sion*, and Mount *Moriab*, Psal. 87. 1. as if the Church had been some divine *Parnassus*, *Mons biceps*, the Tower of *David* standing upon one, and the Temple of *Solomon* standing on the other; places, both of strong defence, and refuge; Thus stood the Church in the Type.

Moller. in
Psal. 87.

It's likewise call'd a *City upon a Hill*, (a single Hill) by Christ himself, *Mat. 5. ver. 14.* Upon a Hill, and that Hill a *Rock*, upon this *Rock* (saith he) *I will build my Church*, and that *Rock is Christ*, who is both the Builder, and the Foundation, the Wall, and the Gate, the Town of defence, and the Garrison likewise to keep it: And that City then must needs be safe, which is built upon such a Hill, and hath Christ the Lord to keep it: And in the assignation of this reason, (though they differ in others) Expositors of all sorts, do joyntly agree.

Mat. 6. 18.

Zech. 1. 6.
Prov. 18. 10.

'Tis call'd a Hill, saith *Chrysostome*, *ὅτι ἐστὶν ὡς ὄρος*, in Psal. 9. which I may translate in *Cassiodorus's* words, *Propter firmitatem*, because 'tis firm and strong, standing fast for ever, like Mount *Sion*, that cannot be removed,

In Psal. 12.

Psal. 125.

ved,

In Psal. 44.

ved: *the Church's strength*, faith *Chrysostome*, there is nothing stronger than the Church; it being like that House built by the Wiseman, *Mat. 7. 25.* against which, though the floods beat, and the winds blow, yet it stands, because 'tis built upon a Rock; and so high a Rock, that the storms of the lower world, cannot reach so high as the top of *Sion*; as if *Sion* were like the tops of the *Apennine* Mountains, from whence men may behold Lightnings and Tempests below them, and they in the mean time, above, safe and secure: But though this be true, in respect of her Faith, and Profession, yet the Professors themselves are liable to many storms, they being perpetually at open War, with three deadly Enemies, the *World*, the *Flesh*, and the *Devil*; yet that they should be overcome, it is impossible; for Christ's Subjects even in suffering, are *more than Conquerours*; the very blood of the Martyrs being the Seed of the Church; their persecution being but like the cutting of Vines, that makes the Vineyard to fructifie and flourish the better.

I grant the Ship of the Church, may be often in danger, by reason of the storms of Persecution, and the desperate leaks, and rents of Hæresie and Schism, yet drown'd it never shall be; *Noah's Ark* shall not perish, though a Deluge of waters be upon the face of the whole Earth; but shall be carried up by those waters, the nearer unto Heaven, where it shall rest at last upon the Mountain of God: So that the Gates of Hell, shall never prevail against the Gates of *Sion*, as long as *Sion* keeps her proper quality, as long as She remains holy: Which leads me now to the last description of Christ's Dominions, which is the quality of the Soyl, the true property of the Church, *Holiness*; I have set my King, upon *Sion* my holy Hill, or the Hill of my Holiness.

We

We usually finde in Scripture, that holiness is much appropriated to the Hills; *Jerusalem his holy City*, is styled his *holy Mountain*; the Temple that stood upon a Hill, his *holy Temple*, and his *holy Place*; and *Sion* here, his *holy Hill*; first, To note unto us, that some places are holy in regard of God's more especial presence; then, as being places of his holy Habitation, places where his Honour dwelleth: Secondly, to shew unto us, that *sanctity* is the proper Note of the Church, the true Badge and Cognizance, whereby the *Servants* of Christ are distinguished from the *Slaves* of the world, whilst they wear their Master's Livery, being holy as he is holy, and that in a threefold respect.

First, *holy in respect of her Head*, as one that hath a fair face is said to be a fair woman, though her other members be a little disproportioned; and this is term'd *sanctitas imputata*, the holiness of the head being imputed to the whole body.

Secondly, *holy in respect of her Doctrine*, and Profession, being rul'd by a holy Law, directing her to obey her Sovereign in holiness and righteousness; and this may be call'd *sanctitas imperata*, holiness commanded.

Thirdly, *holy in regard of her life*, and that not only *comparative*, in respect of the wicked, but *inchoative*, in respect of her self, being inherently holy by sanctification of parts, though without perfection of degrees.

For though she be fair as the *Moon*, yet she hath her *spots*, and ever will have here, as long as a man is left within her; so that if the rough wind of the Kings justice should thoroughly winnow and sift all the actions of his Subjects, it were easie for him to find some defect or other, that might be an object of his royal mercy: But Christ our King is not extream to mark what his
loyal

Laſt. Part.
Iſai. 27.3.
Pſal. 5.7.
Pſal. 46.4.
and 43.3.

loyal Subjects do amiss, he is ready to pass an *Act of Indemnity*, and Oblivion, he accepts of their obedience, and covers their imperfections with the Robe of his own righteousness; his righteousness, for as Christ is God's King, so Zion's holiness is his holiness too; upon *My holy Hill*, or as some Translations read it; the *Hill of My holiness*, Christ the Lord being made righteousness and holiness unto us, that we might be made the righteousness of God in him, *2 Cor. 5. ult.* And thus have you had a short description of Christ's Dominions, with the other parts of the Text; give me leave now to imitate a Cosmographer, who after he hath describ'd a Countrey in general, useth then to relate the particular commodities, that the several parts of the Countrey afford: So having handled the Text in general, by way of Exposition, let me briefly collect some commodity and fruit that may serve for Application.

I.
Psal. 99. 1. First then, Hath Christ our King set his foot on the neck of his enemies? then let the wicked, or the workers of iniquity tremble, since *all the enemies of the Lord shall perish*, and, notwithstanding all their power and policy, shall be like *Jabin* and *Sisra*, that became like the dung upon the earth.

See this in the enemies of *David* the Type, ye may see rebellious *Absolom* hang'd by the head upon an Oak instead of a Gallows, where his hair serv'd instead of a halter, and his Mule the Hangman that turn'd him off; politick *Achitophel*, that was the Oracle of State, proves his own Executioner, and because his head had plaid the
2 Sam. 20. 13. Traitor, he hung it up himself: *Sheba's* rebellion cost him his head too; and though *Shimei* and *Joab* escaped in the Father's time, yet *Solomon* his Son met with them at the long run, and paid them what they had deserved,

I Reg. 2. See this also in the Enemies of Christ the Antitype, which I named before.

First *Herod* that bloody Tyrant, became like *dung* while he was yet *alive*, having his body rotting with a stinking Disease; insomuch, that he who sought the life of Christ before, seeks now to deprive himself of his own life, and being prevented, died at last; so hated of all, that knowing none would mourn for him, he gave Command that his Nobles should be slain at his death, that the people might seem to lament for him, when as indeed, they did for others; yea, within one hundred years, there was not one of *Herod's* family left alive; as for

Chemnic.
Harm. part.
pag. 130.

Herod Junior, that mocked Christ, he was depriv'd of his Honour by *Cains Caesar*, and died in perpetual banishment: The Jews that sold Christ for *thirty pence*, were afterward themselves sold *thirty for a penny*: *Judas* (like *Achitophel*) hangs himself; and *Pilate* kills himself; as *Josephus*, and *Eusebius*, at large relate the Stories; he could never wash off that innocent blood, though he seem'd to have wash'd his hands of it, but his guilty Conscience flew in his face, and he took revenge upon himself; yea, he is hung in *Chains* as it were, in the *Apostles Creed*, for a shame, and terrour to the world for ever: Consider this, all ye that forget God, how that the Enemies of the Lord shall perish, and the workers of iniquity shall be destroyed, *Psal. 92. 8.* The Nation and Kingdom, that will not serve thee, shall perish, *Isai. 60. 12.*

Calvis. Chro.
pag. 312.
Alsted Chron.

And if we look upon the Enemies of our *David*, we cannot chuse but see how God hath met with many of them, though *they had made their Hill so strong*, that they thought they should never be removed, and yet the Lord that sat in Heaven, was of more might, *than*

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the hills of those Robbers, Psal. 76. 4. He saw all their hypocrisie, and cruelty, and laugh'd them to scorn; and at last, like a Gyant refreshed with wine, he smott'em, not only in their hinder part, but in their very heads, that their Counsels turned into foolishness, and all their imaginations prov'd but vain: Thus let the enemies of my Lord the King perish, and all that rise up against him, to do him hurt, as Cush said to David, 2 Sam. 18. 32.

2.

Psal. 149. 2.

But as this yeilds terror to the wicked Rebels, so in the second place, it may serve for Consolation to his faithful Servants, and loyal Subjects; for since Christ hath conquered his and their enemies, The children of Sion may be joyful in their King; yea, they may rely upon him, for his special care, and protection over them; he loving the Gates of Sion, more than all the dwellings of Jacob, Psal. 87. 2. They are as dear unto him, as the Apple of his own eye, being his chosen and peculiar people; they are like Gideon's fleece, on whom the dew of his blessing descends, when all the floors besides are dry: In a word, they are his Vineyard, and ye may see what care he takes for his Vineyard, Isai. 27. 2. I the Lord will keep it, I will water it every moment, lest any hurt it, I will keep it night and day; A Vineyard is the dearest possession that a man hath. Naboth will part with his life, before he will part with his Vineyard, and Christ likewise did part with his, before he would lose his Vineyard, before his Church should perish.

The Philosopher in Eth. 8. & Polit. 3. compares a good King to a wise Physitian, to a loving Father, to a watchful Pilot, and to a careful Shepherd; Now Christ is the Churches Physitian *quasi pater*, so Ety-mologers; and a Physitian hath a care of his patient; the faithful are call'd Children, *quasi filii*.

Christ

Christ like a nursing Father, hath a special eye over his Church as his Children : Again, the Church is like *Peter's Ship*, tofs'd on the waves of this world ; but Christ is the Pilot, that rebukes the winds, and brings them to the haven of happiness, where they would be : And lastly, The Church is like a *Flock of Sheep*, a little flock in the midst of wolves ; but Christ is the great Shepherd of our Souls, *Heb. 13. v. 20.* And the good Shepherd of his Sheep, that leaveth them not when the wolf comes, but careth for them, saith the Text, yea, he laid down his life for his sheep, *John 10. 11.*

And this shews, that as he takes care for their positive good, so likewise for their privative, in protecting them against the danger of all their enemies : He is the most Christian King, and he is known in the *Palaces of Sion*, as a sure refuge, *Psal. 48. 2.*

Take courage then, O Noble Christian, notwithstanding all opposition ; for, as he said, *Da mihi Philip-pum, & totum oppone mundum*, Let me have K. Philip on my side, and I care not though all the world oppose me : So may the true Christian undauntedly say, Let me have Christ for my King and Captain, and I'll fear nothing, *Nil desperandum Christo Duce*, Christ being my General, I'll despair of nothing within the compass of Divine power ; *Plus in Duce reponam, quam in toto exercitu*, (as *Frobus* spake of *Epaminondas*) I will rely more upon Christ my Captain, than upon an Army Royal : As for other Lords, they are but *Domini Titulares*, Lords meerly in Title ; But Christ is *Dominus Tutelaris*, Lord Protector (as I may say) of his Church, I recal my word, I do not like that Title, I say rather, He is the *Great Defender of the Faith*, and of his faithful Ones, His faithfulness being their shield, and his truth their Buckler, *Psal. 91. 4.*

But *King*, and *Subjects* are terms of Relation, and therefore, since Christ as King defends us, we on the other part, must perform the duty of Subjects to him, and return that which he expects from us in lieu of his care and protection; and that is true Royalty, and faithful obedience; *Cum Deus servat hominem, homo serviat Deo*, Since God preserves man, and is man's God, it's most fit that man should serve God, and be God's man; we must be subject (saith the Apostle) to the Kings of the Earth, *Rom. 13. ver. 4.* and that not only for wrath, but for Conscience too, much more, say I, to the King of Heaven; *This Must is for the King* indeed, and implies not a conditional, but an absolute necessity, and that from every Soul too; The Higher Powers themselves, are Subjects to Christ, to Whom, as to their Sovereign, they owe their due obedience: And therefore some of the good Emperours, as *Constantine*, and *Theodosius*, call'd themselves *Vasallos Christi*, Christ's Vassals; as King *David* had done before them, professing, not in a Complement, but in sincere obedience,

Behold I am thy Servant. *Servants* then, and *Subjects* we are, and therefore we must obey; for disloyalty to an earthly Prince is so heinous a crime, that *Treason*, by the Civil Law, is rank'd with *Sacrilege*; and by our Common Law, the bare intention of *Treason*, without acting it, is sufficient to bring a man to execution. Now if the Person of an *Earthly Prince* be so Sacred; what shall become of them that betray the *King of Kings*, and, by their sins, as much as in them lies, *Crucify again the Lord of Life*: This *Rebellion*, sure, is as the *sin of Witchcraft*; and as a Witch was not suffered to live in the Commonwealth of Israel, *sic Nemesis Rebelles ultor à tergo*, the King of Heaven will execute his poenal Statutes upon them, and Gods plagues

and

Bishop Jewel,
Serm. p. 85.

Psal. 116. 14.

Heb. 6. 6.

and punishments, without repentance, will be sure to fall upon such Rebels heads.

Curse not therefore this King, no nor cross him, so much as in thy thought; But *kiss the Son lest he be angry*, as it is in the last Verse of this Psalm, (i.e.) Submit to his Discipline, and keep his Statutes, lest he speak unto you in his wrath, and if his wrath be kindled, ye, but a little, happy are all they that put their trust in him; for, the wrath of this King, is as the roaring of a Lyon, and as the Messenger of Death, Prov. 16. ver. 14. Wherefore let St. Peter's Præcept be the Period for this, *Fear God, and obey the King*, that is, the King of Kings: And let Christ's, our King's own example, move us to this, *Qui vitam perdidit ne perdet obedientiam*, saith St. Bernard, who lost his life, rather than he would lose his obedience to his Father's will: And this Argument which is drawn *Regis ab exemplo*, from the King's example, methinks should be very prevalent to move us to imitation.

But many there are, that desire to be counted the Kings Servants, and to wear his *Cognizance*, only for a *Countenance*, to shrow'd themselves from the attachment, and censure of the world; many that wear the cloth of Christ, and the Livery of a pure Christian, that hardly know their Lord, nor ever do him any good service: many that make outwardly a very fair Profession, and yet carry in secret disloyal affections to Christ their Prince; But such Hypocrites as these, that have but *corticem obedientiæ*, the meer bark and outside of obedience, Christ will never own for his Loyal and loving Subjects; for, *If you love me*, saith he, ye will keep my Commandments, John 14. 15. And I may add, if our obedience be sincere, it will shew it self in an actual observance of all his Laws, and in giving him
that

that Tribute of Reverence and Honour, which is due unto his Name ; yea, an awful Subject, will not dare to come into the King's presence, no nor into this place, which is his Presence-Chamber, without such reverence as is due to so Sacred a Majesty ; he will not dare to receive his Cup of blessing, but upon his bended knees ; nor to present a Petition to him, without a reverent lowly deportment, both of Body and Soul : But I must not dwell upon this ; let your patience go along with me a little farther : The other part of the Text hath some Commodities, which may be worth our consideration.

4.

in vita, cap.
22.

Dr. Potter.
P. 54.

Wherefore, in the fourth place, Is the Church a *Kingdom*, and Christ her only *Monarch* ? What shall we think of those then, that either make the Church a *Monster*, by giving her two Heads, or else *depose* Christ, the true and only Head ; both which the Subjects of the Church of *Rome* do : For as *Suetonius* reports, that the Emperour *Caligula* took off the Head of his Great God *Jupiter*, and set on another of his own : So the Magnificors of the *Papal* Mitre, by their transcendent Glosses, have smitten off *Christ*, the only Head of the Church, and set on the *Pope*, for their Lord and Master, placing him upon the City on *seven Hills*, like Christ upon the *Hill of Sion*, to give Laws to the whole world ; as if Earth and Sea, and all the Powers therein, did only belong to the *See of Rome*.

And this Crown'd Cup of Supremacie, they strive to sweeten with *Holy Water* that springs from *Peter's* Chair, or that flows out of the stony Rock, which they pretend Christ applied to *Peter*, when he said, *This is my Rock* : But what is this, but to build upon the fickle sand, and not upon a firm Rock ? For alas ! *Peter* was not a *Prince*, though he were a *Peer* ; he was not

not *Head* of the Church, but an *Eye* in the Head : though happily he had a *Priority* of Order, yet not a *Superiority* of Power ; though it may be granted, that he had *Precedencie in Place*, and *Præ-eminence in Grace*; yet that he had a *Primacie of Authority*, or Monarchical Supremacie of Rule over the rest, never was, nor ever will be proved ; God hath placed but one Head upon the Church, his Body ; but one King upon his Hill of *Sion* ; *I have set my King (a single King) upon my holy Hill of Sion.*

But having cut off one Head of this *Hydra*, I meet presently with another, that arises from the *Scituation* of the place, for, Is the Church a Kingdom upon a Hill ? Then, saith *Bellarmino*, one may always know where to point at it, and shew a Successive Visibility of Subjects from Age to Age ; which if we grant, then presently they Question us for the Professours of our Doctrine, for many hundred years before *Luther's* time.

To whom I might Answer, by demanding first of them, where that part of their Religion, which differs from ours, was in the Primitive times ; 'tis plainly proved, that they cannot shew the Professours of it, for the first 600 years after Christ ; But as for ours, we find the substance of it in the Scriptures ; and for the Professours of it, that there have been always such, we are to believe *à priori*, for the promise sake, made in the Scriptures, that it should be so ; but to know the particular places where they all lived, or several names of them (although we want not these testimonies, as divers of late, have travail'd far upon this Subject) is no part of our Creed.

For

For although the Church be in it self, a visible Hill, yet in respect of others, this Hill may be covered with a *dark mist*, or men may be *blind* that they cannot see it : In a word, the Church is not always in her Glory, to be discern'd *sive oculorum*, by the faith of our eyes, although it be ever apprehended, *oculis fidei*, with the eyes of faith : But I will not wade any farther in these *waters of strife* ; there remains yet the last particular to be spoken of, The Quality of our Soyl, which brings forth this profitable Lesson, *viz.* That to shew our selves Christ's true Subjects, and that we are true Members of the true Church, we must have her proper Quality, and be holy, as the Church is Holy.

Christ's Kingdom is a *holy* Kingdom, and not of the world ; for he never exercis'd any glorious Secular Dominions while he liv'd on Earth, as the Watchmen of the Jews, and the Millenarians since, slumbring on the Couches of Carnal, and Temporal Projects, dream'd he should have done ; for when they would have made him a King, he fled into a Mountain, *John 6. ver. 15. Into a Mountain*, as if he would have shewn them his proper *Dominions*, the *Holy Mountain* of the Church, the *Hill of Sion* ; which must be elevated from the base lower part of the World, *seeking those things that are above*, *Colos. 3. ver. 2.* For the Church our Mother, is not like the woman in the Gospel, bowed down to the Earth, digging and scraping in it, like the Mole ; and that her Members also may be *verè 3m* (*i. e.*) as the word signifies, *sine terrâ* ; they must have *their conversation in Heaven*, *Phil. 3. ver. 20.* being holy, by works of piety towards God, and works of Charity to their Neighbours : Wherefore Christ our
King,

King, after his Resurrection, shew'd his Disciples, his feet and his hands, to teach them how they should walk in the path of Righteousness, and what they should do, viz. works of Piety, and Charity, which is the fulfilling of his Royal Law.

In a word, Christ's faithful Subjects, that they may be a holy Nation, must not be of *the world*, John 17. ver. 16. for they are to seek for a Kingdom in Heaven, which is purchased for them, by Christ their King, and hereafter (if they be cloath'd with Holiness) shall be actually seiz'd of it, when from Subjects in this Kingdom of Grace, they shall become Saints in the Kingdom of Glory, where every *Subject* shall be a *King*, having a Triumphant *Palm* in his hand, and a *Golden Crown* upon his Head: For I may say of the Citizens of *Jerusalem* above, as *Zeba* and *Zalmuna* did of the men of *Tabor*, Judg. 8. ver. 18. That every one of them did look like the Children of a King; or as one told *Pyrhus* concerning *Rome*, That 'twas *Urbs Regum*, a City of Kings, where every one is Crown'd, not with a corruptible, but with an incorruptible Crown of Glory.

And this Argument me-thinks should skrew up the most *leaden* spirit, to a holy *Ambition*, for what will not a man attempt to gain an earthly Kingdom? I told you but a few moneths since, what men would do, and what they have done of late, to obtain an usurped Dominion; What then should a Christian do, yea, rather, what should he not suffer for an immortal Crown, reserved in the Heaven, that fadeth not away. And now I have rais'd your Meditations as high as Heaven, I cannot leave them in a better place, where Christ sits as a King, at the right hand of God, making intercession for us.

M

To

The King Enthron'd.

To whom, with the Father, and blessed Spirit, be
ascrib'd all Honour and Glory, Power, Might,
Majesty, and Dominion, from this time forth
and for Evermore.

A M E N.

THE



T H E
POWDER-PLOT
B L O W N U P.

S E R M O N I V.

Psal. 124. 1, 2, 3, Verses.

If it had not been the Lord, who was on our side, now may Israel say, If it had not been the Lord who was on our side, when men rose up against us, Then they had swallowed us up quick, when their wrath was kindled against us.



Is not long since I was in this place, on as Jan. 30. 1662. dark and black a day, as was ever seen in our English *Horizon*: I hope the impression it then made upon you, is not yet forgotten; and I wish it never may be.

I am here again upon *another day*, which should have been very like the former, such a *day* as the Prophet *Joel*

M 2

speaks

speaks of, *Joel 2.23. A day of darkness and gloomy blackness, a day of blood and fire, and pillars of smoke; Dies nigro carbone notandus.* As black as small coale, Salt-Peter, and Sulphur could have made it; which if they had been fired, the Arch of heaven would have been like a fiery oven, and all faces blacker than a Coal, as if they had been like bottles in the smoke, or had lien among the pots.

Lam. 4.8.
Psal. 119.84.
Psal. 68.13.

note.

For such a transcendent Villany was hatch'd on this day, that I may put the Question of Moses, Deut. 4.32. Ask of the dayes that are past, since the day that God created man upon Earth, whether there was ever such a thing as this, and whether there was ever heard the like? And I may return an Answer out of Judg. 19.30. There was never such a thing done or seen in Israel, nor in the world, since the beginning; As that Learned Attorney-General, this Countrey-man, pleading at the Arraignment of the Traytors said, *Quis hæc posteris sic narrare poterit, ut facta non ficta esse videantur?* In the words of the Prophet Habakkuck 'twas such a work as men can hardly beleve it when 'tis told them, Hab. 1.5.

Psal. 111.5.

I have lighted upon a Text that suites with this occasion; for there's fire in it, the kindling of wrath, which should have kindled another fire, that would have swallowed us up quick: from both which, the Lord, who was on our side deliver'd us, which deliverance calls for our recognition and thankful remembrance; for, The merciful and gracious Lord, saith David, hath so done his marvellous works, that they ought to be had in remembrance. Not only his marvellous work of our last deliverance from our Captivity under usurped Tyranny; but that of this day also, wherein some Jesuite and Jesuited persons would have done that at one blow, which others since, with their help, did at many blows; and by

by fire and powder too, which blew up King and Parliament, Church and State. Knox his cut-throat Divinity knock'd down all in a few years; which great misery falling upon us, almost swallowed up then the sense of this day's delivery.

And I wonder that *Zimri, who slew his Master*, did not cause a *Statute of Omri* to disanul the memory of it, seeing he really *asked* that, which those on this day only *intended*. But if that had been done on this day which was design'd to have been done, the Nation had been undone then, and therefore our *Israel* may now, even this day, say, *If it had not been the Lord, &c. then they had swallowed us up quick, when their wrath was kindled against us.* Which words are easily divided into these two general parts.

1. *Israels danger, and ours.*

2. *Theirs, and our deliverance.*

In the first we finde these four Particulars.

1. The persons plotting, dangerous persons, men that rose up.

2. The persons against whom, against us.

3. Their main intent, to devour and swallow quick.

4. The motive that stirr'd them up, which was the fire in their own breast, and their wrath which was kindled against us.

In the second General, which is our deliverance, there is,

1. The Author of it : *The Lord who was with us.*

2. Our recognition, and thankful commemoration upon that deliverance, *Let Israel now say, &c.*

And first of the *Persons plotting the danger*: they were *homines insurgentes, men that rose up.* Who these men were, neither the Text, nor the sequel of the Psalm tell us.

Bellarmino thinks they were the men of *Babylon*, In loc. that

1. Part.

that carried *Israel* captive, and so would have this Psalm penn'd by *David* by way of prophesie.

Others more probably, that they were some, of
Calvin, in loc. whose cruelty *David* and his people had experimental-
ly seen the danger.

Idem.

□ 12

Psalm. 3. 1.

Others again understand it of such as rise up against the *Israel* of God in general, and so 'tis applicable to our selves. Whatever they were; the Hebrew word in the Text, which is *nomen collectivum*, denotes a company of wicked men that rose up against the Church and State in those times; *How are mine enemies increas'd*, cries holy *David*? *many are they that rise up against me*, not only open and professed enemies, as *Isbosheth* and *Hanun*, *Hadadeser*, and the States of the *Philistines*, but secret and close Rebels, as *Abolom* and *Achitophel*, *Amasa* and *Sheba*, *Adonijah* and *Joab*, who rose up against the good King, against whom there should be no rising up, said his Son *Solomon*, *Prov.* 30. 31. no insurrection; no, not so much as in thought, *Eccles.* 10. 20. For the Person of a King is so Sacred, that the bare intention of Treason, without acting it, is sufficient to bring a man to execution; And yet such there have been, and ever will be, some that will be rising and lifting up themselves against their Superiors, some treacherous *Cains*, some rebellious *Corahs*, and some trayterous *Judasses*, that will be lifting up their heels, and lifting up their hands to work violence and mischief.

And such were the *men*, that rose up against us this day, men of *Babylon*, that cried, *Down with us, down with us, even to the ground*, when they intended to blow us up, with ground and all; these men rose up, but from whence? Doubtless as the word implies, from below; they were some of the *Locusts* come up out of the

the *bottomless pit*, and if we had seen them in their Gun-powder pit, we might well have thought them some *infernal Spirits* or black Devils, that were contriving a second Hell in the bowels of the Earth, --- *Itum est viscera terre.*

Those *hellish Pioniers* spared no pains to dig out the bowels of their Grand-mother, *Earth*; that they might gnaw out the bowels of their Mother-Country; And that under the very place where the Three Estates of the Kingdom sat, That where the Laws, as they confessed, received their life; the Law-makers there, might receive their death. Statut. 3. R. Jac.

And this made the danger so much the greater, being *under ground*; They said to the Earth cover us, that the plot may not be discovered, till the deadly blow may be given; This was such a damned plot of cursed Villany, as was never pattern'd by any Son of *Belial* before; and therefore, it doubtless came from him who was a *Murderer from the beginning*, and hath his *Claw* in every sin of blood, especially such a bloody sin as this, which would have made the Sky to have rain'd blood, and would have fill'd many baskets full of dead heads, and would have scattered the broken fragments of torn bodies, over the face of our English earth. It could be none but that evil Spirit, that inspired these vile Conspirators; and that put into their heart, as he did into *Judasses*, such a devilish invented cruelty; yea, indeed more than devilish; for, whereas the Devil is said to sweep with his tayl but the *third part of the Stars of Heaven*, these would have swept away all the glittering Stars of our Firmament, when they had been united in a happy *Constellation* of Parliament, which leads me to the Second Particular, *viz.* The *Persons* against whom this dangerous Plot was invented, Against us, against the whole Luk. 12. 3. Rev. 12. 4. 2. Part.

whole body of our *Israel*, to cut off *Head and Tail, Root and Branch in one day*. For the King's Sacred Person had been expos'd to their cruelty; the Queen his Consort had been his Consort in *woe*; and the Prince his Heir, heir to nothing but *misery*. So that the hope of Succession in them, the *Oracles of Wisdom, and the Charities of Israel*, in the Reverend Patriarchs and Prelates of the Church, the *Buttresses of State*, and Guardians of Justice in the Grave and the Learned Judges; the Glory of the Nobility, and *Masters of the Assemblies* in the Honorable Lords, and great Officers of State; in a word, the flower of the whole Kingdom, should have been crop'd, cut off, and destroy'd, *uno ictu, & nictu*, with one touch, in the twinkling of an eye, they had been all sent (like *Eliuz*) up to Heaven in *fire*; Did ever men on earth, or fiend in Hell, devise the like damned Massacre in any Age before?

Here might have been seen, a Type of *Tophet*, the Picture of *Sodom and Gomorrha*, and a resemblance of the fiery Deluge at the day of Doom. What Ear can hear it without tingling? What tongue can tell it without trembling? And what heart can think on't without quaking? All the Devil's Cruelties, which he acted by *Pharaoh*, and *Herod*, by *Edom*, and by *Babylon*, were concentred in this: *Jeremies Lamentations*, and *Rachels weeping*, would not have match'd it; the world never heard of so prodigious a Project, so vile a Villany, so cursed a Conspiracie, as this should have been: *Rome* talks much of her *unbloody Sacrifices* which she offers in her Masses; in this she would have sacrificed blood, not of brute Beasts, but the blood of reasonable men; not dead, but alive; not the guilty blood of Malefactors, but holy blood of Saints; and then if it had taken effect, the Inheritance had been theirs, and the whole

whole Land had been made a Shambles of *Italian* and *Ignatian* Butchers, who should have been then exalted. Yea, the very *Abomination of Desolation*, had been then set up in the Holy place, and if we had not fallen down and worshipped (you know whom) to the *fiery Oven* we had gone, or else to the stake to be burnt.

Yea, they had not only devoured the *quick* (as 'tis in the Text) but the *dead* too, the Religious Urns of Princes, where they lay in their Sacred Receptacles in the holy Place, had been torn up, and suffered a second death, and the stately Temple adjoyning, had been made an heap of stones; This, and much more had been effected, if it had taken effect.

For, if Powder when it is fired (as the Masters in the Art of *Pyrotechny* tell us) occupies a space 12500 times bigger than its own body or bulk; what a strange commotion, and terrible Earthquake, would the sudden and violent eruption of 36 barrels of the same have made? If a small quantity of it (in respect of that) and that laid in an upper-room, and that in the higher part of this City, (and well it was so, being by that means open to the Air) if that gave such a thundring-crack, that it shook not only this City, but the Countrey many miles about (as most of you here can witness, and my self also, who bless God for my preservation) what would that *Terra-motus* Or *Cacodemon* (as the Duke of *Ferrara* call'd his two great Pieces of Ordinance) I say, What would that roaring Cannon, and great *Basilisk* of Hell have done, that was charg'd with so much powder under-ground, and ramm'd down with so much wood and coal? How would it have shaken and affrighted the whole Kingdom? And have turn'd our *Sion* into a *Golgotha*, and our *Jerusalem* into an *A-celdama*, a field of Blood; For that in the Third

Dr. Br. vulg.
Er. p. 88.

The blowing
up of the
Committee-
house at Nor-
wich.

D. 236.

3. Part.

N

Place

Place was their main design, to have devoured and *swallowed us up quick*. Which words import the greedy appetite of a large *stomack*, and a wide *mouth*, with the suddenness of the destruction which is intended, *viz.* when it swallows, like the *Grave*, all that come within the jaws of death; as the Phrase is used, *Prov. 1. 12. Come*, (saith the bloody crew there, like the crew of this day) *Let us swallow them alive as the grave, and whole, without chewing, as those that go down into the pit*; like *Corah*, and his Company, whom the Earth swallowed alive, *Numb. 16*. Or rather, it denotes such a swallow as is made by the raging the Sea, or some violent Torrent or Gulf, which overwhelms men in an instant; for so much the Verse after my Text implies, which saith, that *The waters then had overwhelmed us, and the stream had gone over our soul*; and *David* elsewhere prays, That the deep waters might not swallow him up, and that the pit might not shut her mouth upon him, *Psal. 69. 15*. Now the *See of Rome* hath a large and a vast Swallow; which though it strain at *Gnats*, yet can swallow *Camels*, devouring not only widows houses, but the *blood of Saints*, which it swallows so greedily, that she is *drunk* with the same; those ravenous Wolves, and ramping Lyons of *Rome* (for as their Founder suck'd the milk of a *Wolf*, so many of their holy Fathers have been called *Leo*) they have roared by their bellowing Bulls after blood, I, Royal Blood, and have greedily swallowed it, without any check to their Conscience, or trouble to their stomach; witness some of the Kings of *France*, and others in *England* also. Yea, they have gaped sometimes, like some Gulf, or raging *Enripus*, to swallow whole Kingdoms at a morsel.

Witness this day's intended Plot, when as that pit
of

Mat. 23. 4.

Hen. 3. & 4.

of Hell, if it had open'd it's wide *Chafma* or mouth, had swallowed us up *quick*, and *quickly* too, as that wise King interpreted that dark passage in their Letter, (*viz.* that the danger should be past as soon as the Letter was burnt) of the suddenness and quickness of it, even as quick as a flash of lightning.

Other dangers, being above ground, are commonly seen and descried, and make a noise before they come; but this being *made in secret, and fashioned beneath in the bowels of the earth* (as David speaks of the Child's *Psal. 134. 15.* Framing in the bowels of the Mother) it could not easily be discovered, 'till it had been brought forth, and 'till the fatal blow had been given; which if it had been given, all had been devoured, and had fallen instantly into a confused *Chaos* of desolation, for their *anger* was fierce, and their *wrath* cruel, as Jacob said of *Simeon* and *Levi*: there was *fire* in their own *breast*, which being kindled from *Hell*, should have kindled the *other fire*, which should have consumed us to ashes; And that is the Fourth and last Particular in the First General: The Motive that stirr'd them up, *Their wrath that was kindled against us.* *Gen. 49. 7.* *4. Part.*

The *Romanists* have been much delighted in *Fire-works*; 'Twas a *Pope* that first enacted the Law *De hæretico comburendo*; 'twas a *Fryor* that first invented *Gun-powder*; and *Ignatius* the Founder of the *Jesuites*, and *Faux* his Disciple, were both *Souldiers*, and carry fire in their very Names.

These *Sons of the Coal*, who are *flabella seditionis*, the bellows to blow up the fire of Sedition, are hot and angry men, and full of wrath, which carries fire in its name too [*excandescantia*] and the *fire of wrath*, is *Ezek. 21. 31.* a Phrase commonly us'd in Scripture, which is not a *Isai. 9. 12.* little anger that will be soon appeas'd, but such an one

Faux. K. Jac.
opcr. p. 231.

B. post. p. 277.
South hamp.

Lang. ib. 274.

as is blown up to such a height, that it will not go down with the *sun* ; Now *wrath is cruel* , and *anger outrageous* , said *Solomon* a Prince of Peace, *Prov.* 27. 4. and, *The wrath of man works nothing that is good* , saith *St. James*, cap. 1. 20. Now as that *fire* was the hottest which came from the *Altar* , so is that *wrath* , that proceeds from *Religion* : and this was it , as the Arch-Traytor confessed , which made them so angry ; they saw their hopes fail'd for the *Catholique Cause* , and that we, and our Religion were like to thrive upon the quiet coming in of a Pious and Learned Prince, and that made them even to gnash their teeth ; Hereticks being ever the hottest in pursuit of their own Cause : whereas true Christians are ever mild, and patient and peaceable, and that disposition favours most of Christ , and Christian Religion. 'Twas the *false Mother* that was so *cruel* , that would have the Child divided ; and I cannot think her to be the true, that builds the *Church* with the *ruines of States* , and cements the walls with the *blood of Kings* : They are doubtless destructive Doctors in Physick, and extremely rash *Empericks* (as a Noble Earl said to the *Jesuite Garnet*) who can cure no way but by letting blood.

And yet this is the practice of the City on seven Hills, which as it took her Original from a Traytor to his Countrey , so it hath maintain'd her self by Treachery since, and by spilling more blood, than it hath mortar in the building, and destroying more men, than there be stones in the walls, as a good Historian tells it to the world ; Thus the Religion of *Rome* is fierce and cruel, and makes her Sons so too, whose fiery and boiling Spirits, like the fire that kindles them, is unquenchable. *England* hath felt the heat and fury of it, and I pray God she may never feel it again, for their wrath

is not to be allayed, 'till the flames of Hell determine it.

For so eager was the malice of *Guido Faux*, that when he was taken the night before, with matches and candle in a dark-Lanthorn at the door of the House where the Powder lay, he professed, *If he had been within the House, as he was immediately before, he would not have failed, to have blown up those that took him, and house and all; and he was sorry for nothing more than that the Plot did not take effect.*

Here was zeal as hot as fire, which was blown up by that Spirit, which makes men think they do God good service, when they kill his Servants; witness that Prayer which some of the Traytors used, while their *Pioniers* were at work, *Prosper, O Lord, their pains that labour in thy Cause day and night. Let Heresie vanish away like smoke, let their memory perish with a Crack, like the ruine and fall of a broken house*: Thus they prayed against us, and God paid them in their own Coyn afterward, when many of their Party perished by the fall of an House in *Black-Fryers* in the midst of a Sermon, and, which was very remarkable, upon the *fifth of November* too, according to their own *Kalendar*. But, not to digress, you see by this their zealous malice, and malicious wrath, and the danger we were in by it; the Plot was ripe for the birth, and we were so near it, that there was but a *step between us and death*; for all things were in a readiness, the Train, the Match, the Fire, the Wood and all were laid, and we ready within a few hours to be made the burnt Sacrifice. And now when the hand of mischief was ready for the work, and the snare that was laid, was on our very heels, and that *Caytiff of the Cave* ready to give fire;

When

When the *Conspirators* applauded themselves in their pregnant hopes, and promised all as their own; yet even then, when we were ready to be offered up, and have been made the fuel for the fire, did God step in and stayed the blow.

Though their Letter said, That *God and Man* were agreed to punish the wickedness of the times; yet they falsely father'd the Lye upon God, who though he were at their Council, and saw all their secret purposes, yet, blessed be his Name, he was not of it, but defeated their design, and discovered his justice in detecting their malice; for, *In the pit that they had digg'd for others,* and in the very mouth of that pit was their *Black-bird* of Hell taken; so that the *Snare* by it was broken, and we were delivered; which brings me to the second General part of the Text, *Our deliverance from the danger*; where first, we have the *Author* of it, *The Lord*, that was on our side. *If he had not been, &c. they had swallowed us up quick, when, &c.*

Second General Part.

Some of our Adversaries have denied that God had a hand in our deliverance: One of the *Actors* said, That 'twas not God, but the Devil that discovered the Plot. Another in the *Conclave* at Rome said, That *We* had good Fortune to escape, and the poor Gentlemen had ill luck to suffer.

Faux Confess.

So that one refers it to the Devil; the other to Chance and Fortune: But, to take away these Civils,

I, Satan never useth to cast out Satan; he that was the first *Enginier* and deviser of it, would as gladly have been in the end, as he was in the beginning; and would never have cross'd himself. No, 'twas the Father of *Light*, that discovered this *Black-work* of the Prince of darkness; 'twas he that put a hook in that *Leviathan's*

viathan's nose, and chain'd him that he could go no farther.

2. Besides, It could not be blind Fortune, but must needs be the All-seeing Eye of Divine Providence, and an over-ruling-hand of Almighty Power, that pluckt us as a brand out of the fire. Indeed, though this, and many other things, may seem *Casual*, in respect of *Second Causes*, and in respect of our ignorance, yet there is nothing *Casual* in respect of *God's knowledge*. In *maximè fortuitis* there is *minimum fortuiti*, In things that seem most accidental to us, there is no chance or fortune at all in respect of him; *Tantum est Rector in Orbe Deus*, 'tis God that disposeth all; if he have a *finger* in the fall of every hair from our Head, then much more had he a *hand* in such a great work as this of our deliverance. The Text repeats it twice, that 'twas *the Lord that was on our side*; that we might not fancie any thing else which might obscure the favour, and glory of him that did it: No, 'twas doubtless *His right hand that brought this mighty thing to pass*: his right hand of mercy it was, which being over all his works, was in especial manner then over us; that he might *shew some token upon us for good, that they which hate us might see it, and be ashamed*, as David prayed, *Psal. 86.*

17. *This was the Lord's doing, and 'tis marvellous in our eyes*; I, marvellous it is, That themselves who had taken an Oath of Secrecie, and seal'd it by taking the *Sacrament* upon it, should yet bewray it themselves, by writing a Letter to a Person of Honour, whom one of them desired to preserve out of the common destruction; now what was it that made him who was acting the ruine of many, to consult for the preservation of one? Not any innate pity or compassion in the *Traitor*, but the over-ruling Sovereignty of God, that it might

B. [Post. pag. 1590.

Mat. 10 19.

Psal. 118.

Lord Mount eagle.

might be verified, which was spoken by the Spirit of Truth, *Eccles. 10. ult. Curse not the King, no not in thy thought* (much less plot to blow him up) *for that which hath wings shall declare the matter, I, a feather out of the wing did it ;* So that, as *David* said, *their own tongue*, or, which is all one, their own hand, by that Pen which came out of the wing, *made them to fall* : All that consider this cannot chuse but say, *This hath God done, for they may plainly see that 'tis his work*, as it follows there, *Psal. 64.9.*

3. Again, When the Letter was wrot in such dark and ambiguous terms, that the wisest Counsellours knew not what to make of it, Who was it that put a Spirit of *Divination* into the lips of the King, and made him like *Joseph* a Revealer of the Secret, to read and unfold the Riddle ? Not so much his own prudence (though otherwise great) but the wisdom of the Almighty, who inspir'd him against all ordinary sense and Grammatical construction, to interpret the dark Phrase, and to discover what it was they were about to do, and where it was, that they meant to do it.

4. And lastly, When all was discover'd, and they saw that the hand of God was gone out against them, and yet notwithstanding when they would go on from *hidden Treachery* to open *Rebellion*, did not God make Powder (which they intended should have been our destruction) to flie in their own faces ? And did he not bring their own heads, and quarters to stand there, where they meant ours should have flown ? As they were wrath with us, so was God with them, and his heavy wrath fell upon them for it : Surely if these *Romish Proselytes* were not drunk with the wine of *Sodom*, and nurs'd with the milk of *Dragons*, they could not chuse but see the finger of God against them.

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They call much for a *Judge of Controversies* between them and us, when as God hath often shew'd himself a righteous Judge, pleading our Cause, and preventing their Plots; how many Treasons against our *Virgin-Queen* were discovered, besides the *Northern Conspiracie* and *Invincible Armado*? How was her Successor delivered the *5th. of August*, and this *5th. of November*? How hath God manifested his mercy to his *English Israel*, by many other great Deliverances, yet fresh in our memories? Hereby they might easily see, if they were not blinded with fury (to use the words of *David*) That it is thy hand, O God, and that thou Lord hast done it, *Psal. 109. 27.* But how might they see it? By that which follows, That they have been still clothed with their own shame, and covered with their own confusion, *ver. 29.* For which, as it follows, *ver. 30.* We should greatly praise the Lord, yea, praise him among the multitude; which brings me to the last Particular, viz. Our Recognition, and Gratulation for the blessing, which is the duty of the day, and upon that account I stand upon it the longer.

Vid. B. Post.
pag. 786.
K.J.

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Last Part.

Let our *Israel* say, I, now, on this day, let them say and speak it out, with a thankful heart and voice, That if it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us. Benefits which we receive from men should not be forgotten, much less those we receive from God, especially such as he hath made more remarkable than ordinary: if he have made any day more memorable than other by some strange deliverance, 'tis fit we should make it so, by some extraordinary acknowledgment; his strange and glorious works, being not to be writ-

ten in *Sand*, but rather in *Marble*, with a *Pen of Iron*, and point of a *Diamond*.

Well therefore, hath Authority made this day *Niem Statum, & Legem statutam*, a statute in *Israel*, and a *Law in Jacob*, lest the memory of such a blessing, if it were left at large to every mans devotion, might (as other blessings are) soon be forgotten; and for doing this, they had the example of God himself, who in remembrance of the great deliverance from the *destroying Angel*, ordained the day of the *Passover* to be yearly kept, *Exo. 12.* and the Example of the Church afterwards in *Esther's* time, who for the disappointing of *Haman's* bloody Plot, appointed the day of *Purim* yearly to be observed, *Esth. 9.* Now this is the day, wherein the Lord made the *Destroyer to pass over our dwellings*, and wherein we were delivered from *Haman* and his fellows; *Let us rejoyce and be glad in it*, let the memory of it never die, nor be buried in oblivion; but let this dayes solemn gratitude, be like the Robes that you wear, died in grain; which length of time may never change colour, nor ever wipe off.

Psal. 111.8.

Let us therefore make our memories the faithful registers to record such a memorable work, which was *mirabiliter singulare, & singulariter mirabile*, a marvellous work of *mischief* on the enemies part, and a wonderful work of *mercy* on Gods part. Let us not then *swallow* such a mercy without chewing, as our enemies would have *swallowed us*; but let us ruminate and meditate thereupon, that we may taste the sweetness of it. Let us recollect and revolve it, both *quidam* & *quidam*, both *quidam* & *quidam*, to keep it in our hearts and in our brains, in our thoughts and in our words, and doing this let us make this use of it, *viz.*

To loath and hate with a perfect hatred, such traitorous

terous practises ; and to detest such a bloody Religion, as was the Mother of them ; such a Religion, as hath been often died in the blood of Princes. That, in some Cases, teacheth and allows, and encourageth Rebellion ; That not only suborns Treason, and to that end absolves Subjects from their Oaths of Fidelity and Allegiance, but honours and rewards, yea, Saints the *Actors* of it, and if they suffer, enrolls them in the Catalogue of *Martyrs*.

But if such *Gun-powder Priests*, and *Faggot-Divines* are Saints, I wonder who are *Scythians* ? If such be *Catholiques*, who are *Canibals* ? The *Jesuites* vaunt, That the *Church* is the Soul of the World, the *Clergy* the Soul of the Church, and *themselves* the Soul of the Clergy ; yet one of their old Friends, calls them but *Belial's Brood*, and *Vicars of Hell* ; and the *Mystery of* Pag. 224. *Jesuitism* which is written by a *French Catholick*, proves them as much : Take heed therefore and abominate such *Monsters*, as *Eat their God*, and *kill their King*, and instruct their Disciples in such destructive Principles.

And you that are in Place, *Mark them also that cause divisions*, contrary to *St. Paul's Doctrine*, *Rom. 16.17*. For our *Israel*, like the King of *Israel*, is crucified between two kinds of Malefactours, *viz.* Those of the *New Separation*, and those of the *New Society* : The first are no better than *Jesuited Schismaticks*, and the second *Schismatical Jesuites* : And these two are like *Samson's Foxes* ; though their heads look several ways, yet they are tyed together by the tails, with *firebrands* too between them, endeavouring where e'r they come to set Church and State in combustion ; and laugh like *Nero*, to see all afire.

I wish the Laws against these *Foxes*, were as well

D. 245.

executed, as that against *Wolvs*, that the Kingdom might be rid of both, which hath seen, and felt the cruelties of both; you need not a *Prophet* to tell you what is spoken in the King of *Syria's Bed-chamber*, I mean in the *Conclave at Rome*, or in the *Conventicles of Sectaries*; Do but call to mind the 30th. of *January*, and this 5th. of *November*, and you may easily smell their intentions; There is a vault of mischief still in their hearts; the Devil's *Powder-Mills* are still agoing; and new exploits are dayly forging on the *Anvils* of these fiery brains; See then that ye be not secure, if ye mean to be safe. ---- *timeo Danaos. & dona ferentes*. The Mice in the Fable, would not trust the Cat, though she had shaved her Crown; we cannot be too suspicious of them, who profess to the world, That *Fides cum Hereticis non est servanda*, That faith is not to be kept with Hereticks (and such they call and account us): when any advantage may accrew to their *Holy Cause*, they make no Conscience to break their Oath with God, much less to break their faith with men.

Notwithstanding these their wicked devices, and imaginations, let us never forget what great things God hath done for us, but let us remember the blessing of the day, and now on its day too, which is the Duty that the Text calls for: *Now let our Israel say*, and speak it with joy and thanks; since that bitter Cup is pass'd from us, Let us take the Cup of Salvation and praise the Name of the Lord; Let us make our tongues the Heraulds to proclaim the Glory of God, in the eye, and the ear of *Israel*; Let us tell it among the people, and declare his Salvation from day to day; Let us follow holy *David's* Example in *Psal. 66. 16.* O Come hither (cries he) and I will tell you, what God hath done for my Soul; and *Psal. 67.* Let the people praise thee; O God,

God, let all the people praise thee, and sings the same note over and over again, That God's Power and Glory, and the renown of his Kingdom may be known among men; yea, this Musical Prophet harps so often upon this sweet string of Praise, and Thanksgiving, that the very Title of the Book of Psalms is, ספר חהלים The Book of Praises, the denominations being taken from the greatest part of them.

Thus let our *Israel* say, and speak it out too; speak it in the *Pulpit* as I have done now, and sing it too in the *Quire*; let jubilation be joyn'd with gratulation, to sing unto the Lord in *Sion*, with the voice of Thanksgiving; for we are God's Temple, and nothing becomes the Temple better than an Hymn of Praise.

Besides, my Text is part of an Hymn, and a *Psalm of Degrees* too; to teach us how to perform our thankful service, and to elevate our Spirits, and voyces also, in setting forth the praise of our deliverer; for man is not only a Temple, but a *Timbrel* also, *מזמרה*, as *Athenagoras* call'd him, a *breathing Instrument*, which sounds most sweetly, being inspired by the breath of the Holy Spirit; and every man here may bear a part in such grateful Musick, since as long as he hath a living body, he hath an *Organ* fit for it, where his *lungs*, may serve instead of *bellows*; his *throat*, the *windpipe*; his *Pallat*, the *sound-board*; his *teeth*, the *keys*; and his *tongue*, (as *Tully* calls it) the *plectrum* that toucheth them; so that as long as a man hath *breath*, he may praise the Lord with a Song of deliverance.

Thus did *Moser* and *David*, *Deborah* and *Barak*: they had all their delights and Songs, and rejoyced, as for their own deliverance, so for their Adversaries destruction; so true is that of the Psalmist, *The righteous shall rejoyce when he seeth the vengeance, he shall wash his feet*

feet in the blood of his enemies, Psal. 58. 9. Rejoyce they may, not as it is their *enemies misery*, but as it is for *God's Glory*; not as it is a *revenging* of their own wrong, but as it is a *satisfaction* of Justice; and this was the ground of their Songs: And among all these *Choristers*, David was the chief *Chaunter* in the Quire of God's Church, who composed those Divine *Anthems*, and Sacred Hymns; in the melodious singing whereof, his Soul would sometime steal out at his ears, and be raviſht (as it were) into an holy *Extasie*: For, the *Dorick* and ſolemn Muſick of the Church rapt a devout Soul (like *St. Paul*) into the third Heaven, ſo that it cannot tell whether it be *in the body*, or *out of the body*; whileſt by Divine Contemplation it thinks it hears a Cœleſtial harmony (ſweeter than *Pythagoras's* his Muſick of the Spheres) even the full Quire of Saints and Angels, ſinging holy Anthems of Laud and Praise in the great *Cathedral* of Heaven. Certainly, an Arithmetical diſtinction, and a due proportion of ſounds, doth ſo ſute and conſpire with a reaſonable Soul; that I have often thought thoſe old Philoſophers were not much amiſs, who defin'd the Soul *ἡ ἀνα, ἡ ἕν ἁπλοῦς*, either to be an Harmony in it ſelf, or to have a wonderful conſent and conſpiration with it, which makes me not a little to wonder at the untuneable Souls of ſome men, whom the very breath of an *Hymn*, or the *breath* of an *Organ*, will *blow* out of the Church.

But for a cloſe of this: our Praise and Thankſgiving muſt not reſt in vocal Melody alone, but to make our Song of deliverance compleat, our tongue and our hand, muſt go together; *Cave ne dum bene cantas, male vivas*, is *St. Auguſtine's* item, Take heed that thou liveſt not ill, while thou ſpeakeſt well; *Laudat enim Deum vivâ voce, qui vitâ & voce*: he praiſeth God, moſt,

In Psal. 50.

most, that lives best; we must *Gratias agere*, not *diceré*; thankfulness in life, being in truth the life of thankfulness.

So that this day's Solemnity must not be like the *Bacchanalian* Festivals, or the Solemnities of the *Cæsars*, where *publicum gaudium exprimebat publicum decus*; their public jollity express'd their publick shame; but our ~~re~~ the Gospel-word for joy, must be *invergin*, the word which the Septuagint use for it, which imports *mentem bene dispositam*, when the mind is sober, and we are sober too, that our bodies be not distemper'd, nor our Souls disorder'd, but that we *rejoyce before him with reverence*, Psal. 2. 11. or with *trembling*, as the new Translation reads it; that we fear to offend in our joy.

This is the Sacrifice of Praise, which God expects for our deliverance; that, as *Æschines* did to *Socrates*, we give up our selves to the service of our Lord and Master, *Praising him upon an instrument of ten strings*, Psal. 23. 2. *Decachorda est Decalogus*, saith *Bellar. in loc.* we must glorifie him by our good works, and by bringing forth much fruit, *John 15. 8. sacrificium quasi sacrum factum*, saith *Isidor.* In sacrificing our thanks and praise, something must be done, which may be a Monument to testifie that we are thankful indeed; we must offer *sacrificium pecoris*, as well as *pectoris*, we must kill and mortifie some beastly lust in our selves, which is far more acceptable than to sacrifice a beast. Besides, we must offer something to God's immediate service, as the Patriarchs erected Altars in the places where they received deliverances; or else give something to God's living Temples, his poor Servants.

These things God expects as due unto him for our deliverance, due as an act of Religion, due also as an act

act of Justice : The very Law of Nature binding all to a grateful recognition of their benefactors , and to some kind of requital, either *real*, (where ability and opportunity serve) or at least to a *votal*, in an earnest desire and endeavour to express our gratitude as far as we can ; and yet when we have done all that lies in our power , the best fruits of our Land , which grow in our valley of tears , will be but like *Jacob's Nuts and Almonds*, too small a present for the King of Heaven ; who himself can receive nothing from us, by way of *commutative Justice* : And therefore since our requital cannot reach up to him, our glorious *Head*, we must (like *Mary*) bestow our Oyntments upon his *feet*, his poor Members here below, whom he hath appointed his *Deputy-Receiver*s, on whom whatsoever we bestow, he takes as done to himself, and accepts for a requital, not weighing so much the matter, as the manner and minde of the thankful giver : Thus the poor widows *two mites*, though they were but mites , and those but two, (both scarce worth a farthing) yet in a Geometrical proportion, and in God's account, they were valued above the richest gifts that were cast into the Treasury, *Mar. 12. 42.* Thus likewise, a *cup of cold water*, which is but a cold Alms ; but cold water, and but a cup of that too ; yet when 'tis for Christs sake, and when a man can give no more , it shall not *lose its reward*, *Mar. 9. 41.* Thus the *pulse* of a thankful heart, is discern'd by a charitable *arm*. And this duty binds all persons, *young men and maidens, old men and children*, *Let them* thus praise the Name of the Lord, for it concerns them all, if they consider what they might have been, and what they might have seen, if this day's deliverance had not prevented it.

King *Philip of Spain* (as *Mr. Cambden* reports) though
he

he were baffled in *Eighty Eight*, as never Prince was, yet gave publike thanks that his loss was no worse:

And our Virgin-Queen then openly at *Pauls*, returned her thanks, that our deliverance was so great; which, yet was nothing so great as this.

For, suppose, (and blessed be God that we can suppose it) if that Plot had taken fire, how would it have melted all into tears, that had eyes left to see it; for if *Alexander*, when he saw the dead Corps of *Darius*, and *Cesar* the Head of *Pompey*; and if *Marcus Marcellus*, when he saw *Syracuse* burning, and *Titus Hierusalem* level'd with the ground; if these upon such sad sights, could not abstain from weeping, albeit they were their mortal enemies: How would such a miserable spectacle, as this day's should have been, have turn'd our eyes into fountains of tears, and have made our hearts bleed, in the anguish of our Souls?

Our deliverance then, from such a desperate cruelty, How should it move us to perpetual gratitude?

O let us never forget such an undeserved favour to us, and such a deserved punishment to our enemies; let it be engraved on a marble Monument, that we may praise the Lord, from generation to generation: *Gratum hominem beneficium semper delectat, ingratum semel*, saith *Sen.* not once or twice, not for an hour or a day, but with devout *David*, Let us always give thanks unto the Lord; Let his praise be ever in our mouths; every day let us give thanks unto him, (especially on this day) and praise his Name for evermore. So sang that thankful Prophet, and so he sang 'till he was out of breath: The last Note of the *Psalms* being *Hallelujah*, and that, say the Rabbins, is left without a point; to shew that we must sing God's prayes incessantly, without a close or period: *Immensa beneficia*
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laudibus immensis celebranda : such infinite favours, as this was, must be celebrated for ever and ever ; especially since our deliverance was the confusion of our enemies, for we could not have stood upright, if they had not fallen ; but fall they did, *Nemesis rebelles ultor à tergo*, Vengeance against Rebels never dyes, though sleep sometimes it may ; but a certain judgment, ever attends those that dare lift up their hand, or their tongue, against the Persons of Sacred God's Vice-gerents.

So let thine enemies perish, O Lord, So, as these men rose up against us did ; but be thou ever on our side, and *though they curse, yet bless thou*, Let all the Enemies of thy Churches peace, be *clothed with shame* ; but *let thy servants rejoyce*, as thou hast made us to do this day ; I shall end all with the sixth Verse, and with the end of this Psalm, *Blessed be the Lord, who did not give us over as a prey unto their teeth* : and Verse 7. *We are, &c. Our help standeth still in the Name of the Lord, who made Heaven and Earth.*

To whom, with the Son, and Holy Spirit, be ascribed, by us and the *Israel* of God, all Glory, and Praise, Blessing, and Thanks, for this day's Deliverance, even this day, and for ever. And let all true-hearted Protestants say,

A M E N.

THE



T H E
W A T C H - M A N .

S E R M O N V .

Ezek. 3. 17.

Son of Man, I have made thee a Watch-man to the house of Israel.

O Rder is the *Harmony* of the *World*, and the very Beauty of Nature, and therefore *Aristotle*, who was *Nature's Secretary*, and Order's Admirer (as *Cajetan* terms him) could think of no other Title to give the *World*, in his Book of the *World*, but this's *Order*, *A General Universal Order*. Now shall every thing be digested into *Order*, and shall the God of *Order*, suffer his Church to lie buried in a *Chaos* of confusion? Shall the Body *Civil*, and the Body *Natural*, think æquality of people, and of parts, to be inæquality; and shall the Body *Mystical*, have no distinction of Members, or dif-

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ference of Orders, and Degrees? Yes sure, for the Church is neither, *All Head*, as some *Romanists* contend, (making the *Pope* to be virtually the whole Church;) nor yet, *All Body*, (as some factious *Schismatics* would fain have her to be,) for she approves neither of an *Anabaptistical Anarchy*, nor a *Familistical Community*, nor a *Platonical Parity*. But as the *Unity* of Harmony, consists in the *diversity* of Instruments; and the *Concord* of those Instruments in the *difference* of several sounds, some high *pitch*, and some *low*: So the beauty of *Uniformity* in the Church, is in nothing more clearly seen, than in the *Conformity of Order*, that the Members have one under another, and all under Christ their Head.

And therefore, the *Church Militant* is compared to that, wherein *Order* is most eminent, and perspicuous, viz. to an *Army with Banners*, Cant. 6. 9. *Sicut castrorum acies ordinata*, as the Vulgar Latin, following the *Septuagint* reads it, like a well Marshall'd Camp, wherein is observ'd the exactest Order, and exercised the strictest Discipline.

Heb. 1. 10.

In this Army, Christ himself, as he is, the Lord Protector, and Defender of the Faith; so he is *capitaneus*, the great Commander, the Lord General of the Field; in the List, and Catalogue of whose Souldiers, are enroll'd all Christians, who like so many *Voluntiers*, have freely given up their names to Christ, and in the Sacrament (a *Military* word too) I say, in the Sacrament of Baptism, have taken the *Oath of Supremacie*, and *Allegiance*: Of *Supremacie*, acknowledging him to be the only Head, over them the Body; and of *Allegiance*, promising all faithful obedience to his Laws, to fight manfully under his Banner, against sin, the world, and the Devil, and to continue his faithful Souldiers,
unto

unto their lives end. In the number of these, there are some *Tyrones*, fresh-water Souldiers, Children, and Babes in Christ; others again *Veterani*, old stout Warriours, that fight valiantly, under the Standard of Christ's Cross: And in these Troops we may see the glorious Company of Professors, and the Noble Army of *Martyrs*; who have sacrificed their lives, and shed their blood, with undaunted courage, fighting the Lord's Battels.

Over the several Bands and Companies of this Army, sacred Kings and Princes are plac'd, by the *Lord of Hosts*, *velut tot Tribuni Militum*, like so many *Lord Marshals* to keep the Souldiers in Order, and to defend their right. Under whose *Regiments*, several inferior Officers stand all in their several Ranks and Order; and among these, in the highest eminence, are plac'd the Reverend Fathers, and Pastors of the Church, who are to fight, not only with beasts as *St. Paul* did at *Ephesus*, (*οὗτοι οὗτοι εἰσὶν αἱ βεῖαι*, says *St. Chrysostome*) and if ever such Beasts, and Devils, were to be fought withal, they are doubtless now, in the shape of unruly men; and therefore ought to be accoutred *εἰς τὴν μάχην* *ἐν* *αὐτοῖς*, with *Eph. 6.11.* the compleat Armour of the Spirit, that so they may make good those warlick Titles (not of the meanest note) wherewith in Holy Writ, they are stil'd and honoured; for, the Evangelical *Captains*, are intitled *ἐκκλησιαστικῶν* Rulers, *Heb. 13. 7.* The Levitical Priests, were called *Leaders of the People*; *Psal. 77. ult.* and *Jehojadah*, among the *Auxiliary forces* that came to *David*, was literally *Turme Ductor*, the Leader of a Troup, *1 Chron. 12. ver. 27.* *Elijah* was call'd by *Elisha*, the *Chariot of Israel*, and the *Horsmen thereof*, *2 Reg. 2. 12.* And behold, here the *Lord Keeper of Israel*, that neither *slumbers nor sleeps*, sets the Prophet *Ezechiel* for a *Scout*,
and

and a *Watchman* to the house of Israel, *Son of man*, I have made thee a *Watchman* to the House of Israel.

Which Text may be entitled, a *Sermon* preach't by the Lord of Prophets, to the Prophet of the Lord; or, if you please, *Sermo ipsius* ^{My}, a word spoken by him, that ~~was~~ the *Word*, I mean, the Son of God, who (as the Fathers interpret) was the Interpreter of his *Father*, to the Patriarchs and the Prophets, and in particular to *Ezekiel*, whom St. *Gregory* makes a Type, and pattern of all *Preachers*, who is call'd by the same Name, that the *Word* himself was afterward call'd, *Son of Man*.

In which Sermon there are two parts :

1. *Appellatio Prophetæ.*

2. *Vocatio Appellati.*

1. First, The *Prophets* *appellation*, and that by a Title mean enough, *Son of Man*.

2. The *Prophets* *Vocation* to his calling, *I have made*, &c. In which *Vocation* to his calling, there are two things to be heard.

1. *Ordinatio Domini*. *Ego dedi te*, I have given thee, or as *Castalio* and *Vatablus* read it, *Ego constitui te*, I have ordain'd, set, and appointed thee.

1. *Officium Ordinati*, The Function of the Prophet, thus ordain'd, that he be a *Watchman* to the house of Israel.

In which Office of his, are observable two things.

1. *Pastor*, who is stil'd ^{eniv} or ^{th'mur}, a *Scout*, or a *Watchman*, where we have his station, and his care, *Parochia*, his Parish, or his little *Diocese*, which is the house of Israel, &c. where we have his charge, and his Cure, *Son of man*, I have made thee a *Watchman*, &c.

And first of the Prophet's Title, Which is written on his forehead, and in the front of the Text, *Son of Man*.
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The Messenger of God, whom we finde so often call'd in this Prophecie, the *Son of Man*, elsewhere, we read often styl'd, the *Man of God*: As if the Prophet set apart and consecrated to such a Divine Office, were somewhat more than *Man*, being placed as (*Sanctus* speaks out of *Philo Judæus*) in *Divinitatis confinio*, in the very confines of Divinity, as we usually call him, in plain terms, *A Divine*, *Μεσσις ὁ ἱου θῆς ἐκρίνω*, sayes *Nazianzen*, he is a kind of *Mediator* between God and Man: being the People's *Intercessor* to God, and God's *Embassador* to the people, to mediate a Peace between them, *2 Cor. 5. ver. 20.* in which respect these *Mediators* of the Gospel, are call'd *Saviours*, as some interpret the Prophecie of *Obadiah, ver. ult. Ascendent Salvatores*, There shall Saviours come up on Mount Si-on.

Indeed, God, who after sundry manners spake to the *Fathers*, might have spoken to the house of *Israel* immediately by himself, by *Visions* or *Dreams*, or by his ministering Spirits, his *Angels*, cloath'd in a humane shape; But 'tis his Will, to reveal his Will to men, by men, and the *Sons of men*, either, that by the weakness of his *Instruments*, the greater *Glory* may redound to himself; or that the people might not to be afraid, being not able to endure his Voice, as the Lord told *Moses, Ex. 20. ver. 17.* Or lastly, *Ut homo homini Deus*, that man might be a kind of God to man, as *Moses* is call'd *Aarons God, Exod. 4. 16.* and *Pharaoh's God, Exod. 7. 1.*

But the Prophets are not usually so *Crest-fallen*, as that they need to be rais'd with such swelling Titles; *Son of Man* is put here, like *Death* into the Prophet's pot; and like *Coloquintida* that may imbitter the whole pottage of the Sons of the Prophets: *Filius Ada* in the Text, is such a prick in the flesh, that 'twill make the blad-

bladder of pride to fall : 'twill make him strike his full Sayls, and stoop ; suggesting the memory of former dignity, but withal the base *Ignominy* of his collapsed condition ; in so much, that the very Name is become a word of *scorn* and disgrace ; for, so the Jews scoff'd at our Saviour, and reproacht St. Paul, calling him, in a base way, *istum hominem*, that Man, or that fellow ; and to say the truth, *filius hominis* in the Text, is in the Opinion of the Vulgar, a kind of *terra filius*, no better than a *Carpenter's Son*, or a poor *Titivillitium* ; even another meer *Ezekiel*, who in *Cap. 1. ver. 3.* is call'd *נביא* (i. e.) *Filius contemptus*, exposed to the mocks and taunts of the profaner multitude ; and seldom or never, have the Prophets a better portion of respect in these times, wherein many a supercilious *Micha* in his wisdom, gravely thinks *ten shekels* of silver by the year, a suit of *Apparel*, and his *Dyet*, to be a very ample reward, and a large *Competencie* (that's the word) for such a *Son of Man*, as a *Levit* ; who is more vilified in the eyes of scoffing *Michal* (and sometimes in the eyes of her flouting hand-maids) than the *Prophet* with his *Linnen Ephod* ; the *Grave Divine*, and the serious *Scholar* & These Sons of men, are usually accounted, men of the lowest rank, *apud homines* in St. Paul's word ; as our Saviour calls them, the *Salt of the Earth* ; in one respect truly so ; being ordinarily placed like the *Salt*, at the lower end of the *Table*.

But how meanly soever men may think of him, this *Son of man* is no less than the *Servant* of the high God ; and not the poor drudge of the people, as they commonly call him, *Our Minister* : No, they are much mistaken ; he is God's Minister, and he pays him his wages ; for, *Tythes are God's due*, which he bestows on his

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Servants. I never read that *St. Paul* call'd himself the Peoples *Servant*, but once, *2 Cor. 4. 5.* and that was *humiliter*, not *subjective*, he was not subject to them, but serv'd *Christ* his Master in serving them; it was *propter Christum*: but, without any limitation, he calls himself very often, the *Servant of God*, and the *Servant of Jesus Christ*.

But why is *Ezekiel*, above other Prophets, so often styl'd (almost an 100 times) by this mean Title, of *Son of man*? Was it, Because he had seen God himself sitting on his *Throne of Glory*, in the similitude of a *Man*? or was it because he forelaw *Christ* should be *incarnate*; and become the *Son of Man*? Or lastly, was it, lest he might be puff'd up, with the knowledge of Vision, and Vision of knowledge; and so might somewhat forget himself, if God had not often rub'd up his memory, and put him in minde of his weak, and his low condition?

Indeed, our Prophet had been honour'd with the company of Angels, and had been blest'd with a kind of beatifical Vision here on earth; having enjoy'd such sublime Speculations, and abstruse Mysteries, that the Jewish Rabbins interdicted the reading of his Prophecie to all men, until they were thirty years of age: And therefore lest, *through the abundance of Revelations*, he might be lifted up, *beyond measure*, God so often puts him in mind that he is but flesh, that so he might let fall his swelling Plumes, when he beheld his black and deformed feet, which, like the feet of *Nebuchadnezzar's* Image, were of base clay and dirt. For what is *Man*, or the *Son of Man*? Not *immortal*, as *Hippocrates* made him, nor yet *immortal*, as *St. Basil* call'd the world, but like *Plinius's* *immortal*, a Creature that lives and dyes in a day: *flamen Dialis*, & *Consul diurnus*, a meer dayes-man,

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whose honour, at *night*, is laid in the *dust*; And, lest he should too much take upon him, or arrogate any thing in respect of his place, and Ecclesiastical Function, let him remember he is, ~~servus~~ a *Servant*, or *Minister*: and ~~servus~~ is a word, which in Sacred, and prophane Authors, imports *labour*, and *service*, and that not on Horsback, but on *foot*; and that through the *dust* too, which is no place for pride, and no posture of Dominion; Let the Prophet therefore, seem little in his own eyes; that he may appear Great in the eyes of God: *Discipulum minimum Christus amabat plurimum*, as St. *Hierom* speaks of St. *John*.

Simon Magus indeed boasted, that he was *Simon Magnus*, some great body, *Act. 8. v. 9.* But St. *Paul* (who better might) had a meaner conceit of himself, humbly confessing, that he was the greatest of sinners, yet the least of the Apostles, yea, less than the least of Saints, ~~maximus~~, *Eph. 3. 8.* a diminutive beyond all degrees of comparison, which Grammarians ever taught; much like that which *Tertallian* useth, writing of himself, *Lib. de Cul.* where he sayes, that he was *omnium postremissimus*. Now he that is *last*, and he that is *least* among the Disciples, shall be the *first*, and the *greatest*, said the great Doctor of humility, *Luk. 9. 48.* St. *Paul* who was the last of the Apostles, was first in the third Heaven; who ascended by an humble falling low, whereas, we all fell by aspiring too high. The *Centurion* in pleading his unworthiness, became the more worthy that Christ should enter, not only into his house, but into his heart; and the *Publican* by standing *as far off*, drew the nearer unto God; and *Maximus evasit, dum cupit esse minor*: So that part of the Epitaph of *Robert Grosset, Bishop of Lincoln*, set down by *Henry Huntington*; *Noluit esse suis Dominus, studuit pater esse*; and part of *Berengarius*

garius his, reported by Malmesbury, *Quo minor est quisque, maximus est hominum*, will make up a fit Epitaph to be engrav'd on every Prophet's Tomb. For the precious Jewel of humility sparkles most brightly, when 'tis set in clay; and by so much is a man the more precious in the eyes of God, by how much he is the more vile in his own. *Quanto humilior, tanto sublimior*, as St. Hierom said of Pammachius. And therefore, let every Son of Man, especially Prophet's Son, daily listen to King Philip's Monitor, *Memento te hominem esse*.

Epist. ad Pammach. 707.

What then is *Man*, that God should be mindful of him, or the *Son of Man*, that he should thus visit him; yea rather, that he should thus call him? Why, what John the Evangelist said of John the Baptist, the same may I say of this *Son of Man* in the Text, *Est homo missus à Deo, sive Emisarius*, he is a man sent from God; and so I pass from the Prophet's Appellation (*Son of Man*) to his Vocation; where first of his solemn Ordination, or Divine Consecration, *Ego dedi, vel constitui te*, I have given, and made thee, &c.

Ego dedi te.] Every Prophet is a *Deodatus*, another Theodorus, the gift of God; and 'tis well that God gives him; for if he were to be bought, many would give but very little for him, being esteem'd, for the most part, *Vir nullius pretii*, a low-priz'd three-half-penny-fellow, whom they will not step cross the way to hear, unless he be one of their own chusing, that feeds their humor, and pleaseth their Palat; for such an one indeed, they'll give any thing, to bring him into the Temple, where they'll set him up for an Idol, and will run twenty miles to sacrifice to him, gold, and gifts, frankincense, and myrrh (as to a petty God) whose judgment, like the Pope's Oracles must be infallible, and his dictates of as great Authority, as Pythagoras's *Ipse Dixit*.

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Thus, as St. James speaks, they have the faith of Christ in respect of persons, following faction rather than truth, being all for *Apollos* and *Cephas*, and nothing for St. Paul; like the French Gentleman at Geneva, who told Zanchy seriously, That, *If St. Paul, and Calvin should preach at the same time, he would rather go to hear Calvin, than to St. Paul*: But to let these men go (and 'twere well they were all gone.)

Justinian the Emperour, gratefully acknowledges, *Imperium, & Sacerdotium*, Royal Sovereignty, and the holy Priesthood, to be *maxima Dei dona*, two of the greatest gifts, that were bestowed by God, upon the Children of men, *Lib. Authentic. Collectione, 1. tit. 620*. But I need not quote the Civil Law, in such a point as this, the Divine Law it self, calls it the gift of God, *2 Cor. 5. 18*. And therefore with a thankful heart, we are to acknowledge the blessing of the Gospel, (whereof the Priests are Ministers) to be as the Philosopher call'd his blessedness *divinus*, received from above, as the gift of God; and since every gift is to be valued according to the dignity, and love of the donor, we ought to set a high price, and esteem upon them also.

2. But 'tis not only *dedi*; but, *Ego constitui te*; the Prophet's Ordination is, *constitui*, a Divine Constitution, and grounded upon Divine Authority; *I have made thee a Watch-man*, says the Lord here: and behold, I send you, (said Christ, the great Metropolitan, and Bishop of our Souls afterward:) So, that *no man may take upon him this honour, unless he be called of God*, *Heb. 5. 4*. The Prophet must be first *missus*, before *Emissarius*; first, call'd himself, before he presume to become himself a Voice to call others: That the Prophets in the Old Testament, had their Mission and Com-

mission from God, is without Question; and since, in the time of the Gospel, the Spiritual Regiment of the Church, hath descended from Christ, to the Apostles, from the Apostles to the Prælates of the Primitive Church, and from them, by a continued Succession, to the Bishops of our time, and of our Church too (whatsoever our Adversaries prate concerning the *Naggs-head-Tavern* in *Cheapside*) as is irrefragably prov'd by the Learned *Mason*, who for his pains in that work, may be styled a *Master Builder* in the Church of God; upon all whom, the Grace of Order, of Ministration and Spiritual Jurisdiction, hath been conferr'd by God, as the Principal Agent; but by the Bishops, as his Instruments, having such delegated power to confer the same. *Sacerdos imponit manum, & Deus largitur gratiam*, says St. *Ambrose*. Away then with the tumultuous Anabaptistical *disturbance*, and seditious Schismatical disorder of such, as, without due qualification of Gifts, and Legitimate Ordination of the Church, promiscuously rush upon the Office of the Ministry. For, a bare *internal* desire, and a will (as men suppose) inspired, authoriseth no man to serve at the Altar: but there must be superadded, the Solemn and *External* Institution of the Church, that he may be *Pontifex Cletus*, a Priest ordain'd of God; in which Title St. *Paul*, very often rejoyleth, as if he had not believ'd himself to have been an Apostle, unless he had been call'd *ἀπόστολος*: *Παῦλος ἀπόστολος ἀνθρώπων*, being the usual *Exordium* to his Epistles.

Whosoever then shall presume to take up *Aaron's Genser*, to put upon him the Sacred *Ephod*, or boldly ascend the Pulpit, being not lawfully call'd thereto; contrary to the will of the Lord of the *Harvest*, in *alienam messem immittit falcem*, He goes in *Embassage*, without a Commission and Command from his Prince; and

and plainly ~~meddles~~, meddles with that which he hath nothing to do with; for which rashness of his, he may certainly expect the high displeasure of the King of Heaven, and justly fear the judgment of *Uzza*, and *Ussiah*, who, as *Salvian* speaks, were *in ipso officio in-officiosi*, *Aristotle* in the 2. *Pol.* 6. c. sharply reprehends *Hippodamus* the *Milesian*, for that being ~~no~~ no Statesman, but a meere Architect, he should offer to write Laws, ~~and~~ *concerning* the Government of the Commonwealth; And is it not a shame, especially in these Learned times, when the Land is filled with so many Scholars, that they stand idle in the market-place, expecting to be hired, that they wither in the Gardens of the Muses, before they be transplanted? Is it not a shame, I say, that Lay-Architects, and Mechanical fellows, should be admitted to build the Spiritual Temple? that Taylors with their Sheers, and Souldiers with their Swords, should be thought fit to divide the Word aright? Fellows, that have neither *Urini*, nor *Thummi*; *neque xilouam Personæ, et si idcirco, nec xilouam Ministerij, et si idcirco*; in a word, that are neither ~~learned~~, of blameless conversation, nor yet ~~able~~ fit, or able to teach.

But may not a man of Learning (may some Lay-Brother say) one that hath good skill to open a piece of Scripture, that is sure he hath the Spirit of Prophecie, and a good gift that way, May not he, though not in Orders, (which he thinks Antichristian) keep an Exercise, and venture to Teach?

Matthay.

To which Question, I may Answer, as our Saviour did to the Scribes, by asking another Question of them:

Could not some sturdy Butcher, have knockt down an Oxe, or cut the Throat of a sheep, as well as a Levite? Could

Could not some of the Tribe of *Dan*, or *Iffachar*, have carried the *Ark*, as stoutly, as well as any of the Tribe of *Levi*? Without doubt they could; but 'twas not lawful for them to do, because they were not *disarm'd*, set apart, and consecrated to that Priestly Office.

The Ministers of the Gospel, are call'd *Labourers*, and no such may offer to go into the Lord's Vineyard, before they be *hired* and *sent*; they are likewise *Stewards*, and none may dare take upon him that place in the House, but he whom the Master hath made *Ruler* of the same.

And lastly, no man is to go for a *Souldier*, or *Watchman*, that hath not first his name enroll'd, by the *Captain* of the *Band*: and therefore 'twas only the Command of the Lord of Hosts, and his warrant, that made *Ezekiel* in the Text a *Watchman*, *Ego constitui te, I have made thee a watchman*; which brings me, after the Lord's Ordination, ad *Officium Ordinati*, to the function of the Prophet thus ordain'd, viz. That he be a *Watchman to the house of Israel*; where, 1. Of his *Station*, and his *Care*, who is call'd a *Watchman*; and then of his *Parish*, (his Charge and Cure,) *The house of Israel. Son of Man, I have, &c.*

¶ In the Text the 70 Translate *griev*: *Ludovici* Lib. 1. c. 9. *Vives*, upon *St. Augustine de Civitate Dei*, out of *Isidor*, and others, renders it rather *inlexant*: which is the same in effect, since *Eusebius* thinks *in*, in the word *inlexant* to be redundant, and so *inlexant* and *inlexant* to be the same.

But I'll not contend about the terms, since the name, (I say the name only) in the Apostles Writings, is found be common to the several Ministerial degrees, whereof the three still in use with us, are to be accounted, of Apostolical, and so of divine, Institution; namely, Teachers,

Teachers, Helpers, and Governours, as they are reckon'd up by *St. Paul*, 1 *Cor.* 12.28. Which division the very Heathen learn'd by the Discipline of Nature, who to celebrate their Sacred Rites, had their *Levites* their *Levites*, and their *Levites*, answerable to the distinction of the Church of the Jews; where there were *Priests* to teach, *Levites* to Minister, and their *Levites* their *High-Priests* to Govern; which distinct Orders, have been observed in the Christian Church, ever since the Apostles times, wherein we have had *Freshyters* to instruct, *Deacons* to help, and *Bishops* to rule and govern. Thus the Church hath never carried the bare *Anagram* of Order, or the ill-looking face of confusion, but the perfect Symmetry, and proportion of parts; which hath made her ever, *comely* as the Tents of *Jacob*; in the midst whereof the God of Order pitches his Pavilion, and dwells for ever: who being *praefectus vigilum*, the Captain of the Guard, hath for her better safety, set up *Watch-men*, that watch for the peoples Souls, who being set over others, lie not *perdue*, under foot, upon the ground, but *stand Sentinel* at least, and that aloft too, in some high place of eminence, that they may the better see, and discover approaching dangers, and oversee the whole *Army*, that's then committed to their Charge; And therefore we read that the Watch-men are plac'd upon the *City-walls*, *Isai.* 62. ver. 6. Upon *high Fortresses and Towers*, 2 *Reg.* 9. v. 17. Sometimes upon the *Tops of Mountains*, *Get thee up into the high Mountain*, *qui evangelizans Sion*, *Isa.* 40. 9. And being thus in place of *Eminence*, the Apostle thinks them worthy of *double honour*, 1 *Tim.* 5. 17. for if the person of a *natural* Father, according to the Civil Law, be to be revered as honourable, the *spiritual* Fathers of the Church must needs be *right honourable*; who by *St.*
Chry.

Chrysostome, are reputed *αὐτὸν μᾶλλον τιμῶμεν ἢ τὸν πατέρα καὶ τὴν μητέρα*, more honourable than our earthly Parents, and more to be fear'd, and reverenc'd ; for they are the *Embassadors* of the most High and Mighty ; and these, by the Law of Nations, and by the Civil Law, are accounted *sancti*, Sacred as Princes themselves are ; so that he that despiseth them, despiseth Christ, the Prince of Peace, that sends them, Luk. 10. 16.

We may see a glimpse of the Sacerdotal lustre, among the very Heathen. *Plato* tells us, that the *Egyptians* were wont to elect their Priests, out of the Schools of their *Philosophers* ; and then their King out of the College of Priests : whereupon *Tertullian* (speaking of the Magnificence and Pomp, that attended the Heathens Superstitions) tells us, among other things, that *Sacerdotes Coronantur*, their Priests were Crown'd, in his *Corona Militis*, &c. 10 Cap.

But these were without the Pale, look into the Church it self, where we shall find the *Mitre* and the *Diadem* often together upon the same head ; for the Patriarchs, who were *αρχιερεῖς βασιλεῖς*, Princes among their people, were likewise Priests ; and the eldest Son of a family, had this honour, as well as that, to descend upon him, as part of his inheritance ; yea, Kings and Princes, have been Priests and Prophets : *Melchisedeck* was a Priestly King ; and Christ, that was the King of Kings, was a Priest after his Order ; *David* was a Royal Prophet, and *Solomon* a Sovereign Preacher ; *Idem Rex hominum, Phœbique Sacerdos* ; and that *Aaron* might not want his badge of honour upon his *Mitre*, he had a holy Crown, *Exod. 29. 6*. Yea, I find the house of *Aaron*, endowed with one Priviledge, which some Kings have wanted ; for, some of these we find stricken with *Leprosie* ; but we never read of any *Leprous Priest*. And

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Hom. in Col.

though *Aaron* were in the self same sin with *Miriam*, for which she was smitten with *Leprosie*, yet *Aaron* was exempted, *Numb. 12. ver. 10.* and *St. Chrysostome* gives the reason, that 'twas *διὰ τὴν ἱερὰν ἀξίαν*, for the Dignity of the Ministry; lest the uncleanness of his Person, should redound to the dishonour of his Office: This hath been the Glory of the Priesthood, in former times, when the Laick was ambitious both of the Title, and of the Office.

But, *Tempora mutantur*, cries the *ἀρχαῖος*. This was under the Law, when Ceremonies were in fashion, the Gospel is of another Garb; Christ's Apostles were sent barefoot, without bag or scrip, like poor Mendicants; no such Patrimony for the Church, or dignity for Church-men now.

But let the Apostle stop these wide mouths, *2 Cor. 3. ver. 9.* *If the Ministry of the Law, and of condemnation, which is done away, were glorious, much more the ministration of righteousness by the Gospel, doth exceed in glory*, whose Ministers are *Angelorum σύνταξι* fellow-Servants with the Angels, those Nobles of the Court of Heaven; yea, Angels themselves, The Angels of the Church, as *St. John* calls'em; *καὶ οἱ σύνταξι*, Fellow-helpers with God himself, as *St. Paul* styles 'em, they are the *Lord-Keepers of the Great Seals, the Word, and Sacraments; Lord Treasurers of the rich Exchequer of God's mercy; High Stewards of God's Household, and Dispensers of the food of his Word*; yea, the King himself is call'd *ὁ διάκονος*, the *Deacon*, or *Minister of God*, 'twice in one Verse, *Rom. 13. 4.* If I should follow the Fathers, in their Priestly *Panegyrics*, I could tell you, how *St. Ambrose* compares the *Mitre*, with the *Diadem*, and prefers it, *Velut auri fulgorem plumbi metallo*: How *St. Chrysostome*, in plain terms calls it,

it, *upon the Barabba's person*. But I must not press these strong Tom. 3. p. 87.
Hyperboles, which some have wrested, as if they border'd too much on the Discipline of the *Triple Crown*: such a Crown, as never yet begirt the Temples of any King, or Priest, but of him that tramples on the necks of both; these grave Fathers, in a holy zeal, spake only of a *spiritual* Sword, and Ecclesiastical Ministraton, which hangs upon the same string, that the Keys of the Church do; and not of the *Temporal* Sword, the Ensign of External Regiment, and Authority Royal: No, *Aaron* must be seated at the back of *Moses*, and kiss the feet of Sovereignty, which stands between God and the Priesthood, as this doth between Sovereignty and the people.

Since the Name, and Calling have shin'd thus, throughout all Ages; let not the envious times now, conspire to cloud, or discountenance the same: Let not then the Lay, or the Law-Brethren, 1 Pet. 5. 3.
αγαπημένοι τοῦ κλήρου, in the Apostles Phrase, that would fain Lord it over the *Clergy*: Let not them insult with a, *Quis tu, Domine Sacerdos?* *Inferiorem capeffe locum*; *Te take too much upon you, ye sons of Levi*; In very good time, Sir, and very gravely spoken: I remember a Jew spake once in the same *Dialect*, but he was a *Rebel*; and it may be a Question, whether he be not so in heart to his Prince, that shall thus baffle, and vilifie the Priest: I would fain know of these grave Wisdoms, Why, *Servientes ad Evangelium*, they that serve at the Altar, ought not to be as highly esteem'd, as, *Servientes ad Legem*, they that plead at the Bar? Since, In the words of the Apostle, Num 16. 3.
They have obtain'd a more excellent name than these: Heb. 1. 4.
 for, these have only power over the body, with an, *I Licetor, liga manus*, (as the Roman Judge was wont to speak, or, as they use to speak with us, with a *Habeas*
 R 2 Corpus;))

Corpus; but they have power over the *Souls* of men; to rebuke with all Authority, *pari vires Armis*, Tit. 2. ver: ult. to give Sentence, with a *Tradatur Satanae*, or *Anathema Marathana*; and, as St. Hierom speaks, *Ante diem Judicii quodammodo dijudicare*, to sit as it were Judge, and pass Sentence upon men, even before the day of Judgment.

But to be a *Watch-man*, is not only a Title of Honour, but a Badge of Office; and therefore we'll leave the *Watch-man in his high Tower*; and place of eminence (for fear that you should say I speak in my own Cause) and inquire of his *Qualification*, and what he is to do in his Office; for he is plac'd above others, *Non tantum ut praesit, sed ut profit*; not superciliously to overlook them, but look over them for their goods, and to look to them, that they catch no hurt.

He is set aloft, to observe with a diligent eye, the enemies preparations, their underminings, and ambusca-does, their marches, and approaches, and accordingly to give notice thereof to the Souldiers, that are either busie in the field, or idle in Garrison; by ringing his *watch-bell*, or blowing his *Trumpet*, or any other way; that they may not be surpriz'd by the enemy unawares.

Now that he may execute this his Office, the more exactly; three things are especially required in the *Watch-man*.

1. *Ut sit videns*, That he be not blind, but be able to discern, and discover; and this is to be understood two ways.

1. *Videns, respectu Actus primi*, That he have in himself a well dispos'd *Organ*, endued with sufficient internal light, and a faculty able to see, and discover: and Secondly, *Respectu*

Actus secundi, That being able, he exercise this
pow-

power in espying approaching dangers, and actually discovering them. What the eyes are to the body, the same are the *Watch-men* to the Church; and therefore the Prophets of old, were call'd *Seers*, and their Prophecies, *Libri Visionum*; because, by virtue of Divine Light, and Prophetick Revelation, according to St. Hierom, and the consent of Interpreters, they saw, i.e. they understood (*oculo intellectus*) what they spake, and wrote: But how many blind *Seers*, and blear-ey'd *Watchmen*, have there been of late years? And I doubt, there are some still; that Prophecie (as *Montanus* the Arch-heretick, in *Tertullian's* time, held the Prophets of old did) in a furious extasie, and speak they know not what; who notwithstanding the clear light of the Gospel, are yet invol'd in as thicke a darkness of blind ignorance, as they were here in *England* before the *Norman* Conquest, when as, he that had but a little smattering in Grammar, *pro stupore & miraculo habebatur*, sayes *Milnesbury*, was accounted a profound Scholar, and a Miracle in a whole Countrey.

But, if under the Law, the blind and defective might not enter into the Sanctuary, nor minister before the Lord: much less under the Gospel, ought such as want the eye of the Soul, the understanding, which the Philosopher calls *νοῦς* *ἡ δὲ αἴσθησις*; much less, I say, should blind-guides be Leaders of the blind, lest they both fall into the bottomless ditch; 'Tis absurd that the Temples of Christians, should be committed to such gagging Animals, as the *Roman Capitol* was; which notwithstanding happens sometimes; and commonly it is, when the *Watch-men* use not their own, but other mens eyes to see withal; when they send their poor *Gehazi's* with their *Pastoral-staff*, to raise the dead *Shunamites*: for such poor Novices, knowing not other-
wise

Nah. i. i.

Levit. 21. 18.

wife how to live, are forc'd to leave their dam as soon as they are hatch'd, and to make use of a *Quality* which is proper to blind *Bayards*, *Audaciâ pro sapientiâ uti*, as *Tully* told *Valerius*; and by the help of that, and good strong lides, they make the people believe they take great pains (as they term it), even to the wetting of many handkerchiefs, when as alas! *Canis festinans*, must needs have *cæcos catulos*, and such swelling Mountains, nought else, but a starved mouse, --- *Et quis ferat istas Stultitiæ sordes* & in the words of the *Satyrist*.

Indeed, how is it possible, that any with so little food, as they have provided, (as Christ with a few loaves and fishes) should feed whole *multitudes*, and have fragments left for another time? This must needs be a Miracle; and a Miracle, it must be too, if their little Oyl shall be multiplied as the widow's was, for the filling of so many empty Vessels: Such young Souldiers, cannot well support that heavy burthen, which would make an *Angel* stoop, and which many able men, have trembled to undergoe; it must needs spoil their growth, making them stand at the same stay and *Dwarfs*, whilst they live; Some of these, are the spots that sully the Glory of the University, and injure the Dignity, and Rights of the Church; being for the most part, degenerate and low-flying Spirits, they fawn upon every *Rustick* that gives them three half pence, and turn *Parasites* to any *Church-Robber*, from whom they hope for a *Cleft-living*, upon any terms whatsoever, to be accepted by them.

These dim-sighted Watch-men, ye shall hear declaiming against humane Learning, commending no Authors in that kind, but *Cornelius Agrippa*, and that because he wrot *De vanitate Scientiarum*; taxing in the mean time, *Pious Mirandula*, and such as he, of much lost time,

time, and foolish curiosity, because of his 500 *Theses* which he publickly disputed at *Rome*. But let *Picus* answer for himself, *Si turpe sit, bonas literas colere, mallem equidem agnoscere, quàm deprecari culpam*; besides, it may be doubted whether they are not prouder of their fond *ignorance*, than others are of their modest knowledge. Away then with such purblind *Watch-men*, that can scarce discern a *bush* from a *thief*; such cowardly Souldiers as *wink*, when they are to *fight*, and fight with their eyes *shut*: Whereas Dr. *Illuminatus*, the Title of *Francisco Mayronis*, *ἡσυχαστὴς καὶ ἡσυχῇ ὄντων*, Names, that *Cyrus* gave to a Judge: *Gazophylacium literarum*, given to *Hermolaus Barbarus*: *Mundus eruditionis*, attributed by *Erasmus* to a Bishop of *Durham*: *Bibliotheca Patrum*, *Βιβλιοθήκη πατέρων καὶ ἁγίων*: these are indeed Titles fit for a *Watch-man*, who being thus qualified, must in the

2. Second place, *actually look about him*, *ὡς περὶ τὸν ἑαυτοῦ*, to descry, not only *forein*, and open enemies, but *domestick*, and intestine Traytors; not only the wild *Boars* out of the wood, but the little crafty *Foxes*, and the *Wolves* in sheeps cloathing; not only *open* enemies, that profess hostility, and the violation of the Churches peace, but cunning *underminers*, that cover the greatest enmity under the mask of Religion.

But that the *Watch-mans* eye be not deceived, and that he may discover these the farther off, he had need of a *Prospective-glass*, to help his sight, *Speculatori opus est speculo*. Not the glass of the *Trinity*, that fits not a *fleshy eye*; 'tis for another Age; but the glass of the *Word*, which will discover the very secrets of the hearts of men, as if they were, like *Drusus* his house of glass, transparent; or had *petrus fenestratum*, (as *Momus* wish't) a window to look into their very Soul.

But

But though the eyes be sharp and clear, yet sometimes they may be heavy, and the veil of sleep may overshadow them, and then the enemy may surprize the City, and the envious man may sow his tares; when men, especially the *Watch-men*, are asleep; and therefore in the Second place, 'tis requisite in a *Watch-man*,

2. *Ut non dormiat*, that he be vigilant, and neither slumber nor sleep; the Prophet must have *Jeremie's virgam vigilantem*, instead of a *Crozier*, or Pastoral-staff, or his Shepherds-crook, for Shepherds must keep watch over their flock, as they that must give an account of their Souls, Heb. 13. 17. The Greatest *Gregory* must ~~namque~~, in regard he is his Brothers-keeper; from whence, the Ministration of the Levites, is call'd, *Custodia*, a keeping of watch, Num. 1. 53. and 'tis said, that the Prophet kept watch and ward, night and day, *Isai.* 21. 8. But with long watching, - *aliquando bonus dormitat Homerus*; yea, we finde that St. Peter himself, when he should have watcht, fell asleep; and therefore *Quis custodes custodiet ipsos?* Who shall watch the *Watch-men*? Certainly none else, but the *Watchman of Israel*, that neither slumbers, nor sleeps; for, except the Lord keep the City, the watch-man watcheth but in vain, Psal. 127. 1.

But yet, since 'tis the work of the Lord, they must *implere ministerium*: they must not be half, but full Ministers, and fulfil their work, Col. 4. ver. 17. and the Prophet lays a curse upon them, that do it either negligently, or deceitfully, Jer. 48. 10. There must be no idle loyterers in the Lord's Vineyard; but our labour of love (as the Apostle phrases it) must express our love of labour, and *ubi amor, ibi oculus*, where the *Watch-man's* love is, there will his eye be sure to be, that no harm befall there. Now

Now our enemies are very busie, and watchful, to assault us on all sides; yea, the Devil goes continually about, seeking whom he may devour; And 'tis a shame (said Bishop *Latimer*) that he should be more diligent and vigilant in his Cure, than the Watchmen be in theirs, who ought to imitate the *Lion*, and to sleep only with their eyes open; which made the Antients to place the Picture of a *Lion*, as the Emblem of watchfulness, at the doors of their Temples: [Temples] which are no places to sleep in, (as if men might only dream of Religion) but carefully to be kept with a watchful eye, lest Church-Robbers, and Thieves, break through, and steal, steal away, either the Church-goods, or God's Service, and to keep out dogs that lie barking at the Watchmen, and are ready to bite 'em by the heels, the parts of Supplantation: But because the Dogs bark, the *Watch-man* had need to wake, and therefore to wake, because others sleep, yea, in the Third place, 'tis required of a *Watch-man*,

3. *Ut sit vox clamantis*, That he call aloud, and lift up his Voice like a *Trumpet*, to awaken others.

The *Angels* of the Church, which Interpreters make the *Watchmen* in the Text, are heard sounding of Trumpets, *Apo. 8. 3.* And the Watch-men on the walls of *Jerusalem*, *Die & nocte non tacebunt*, *Isai. 62. ver. 6.* [day nor night] that is, says *Hierom*, and the Gloss, *Nec die prosperitatis, nec nocte adversitatis*, which are both times of danger; they shall not hold their peace, *à precibus, vel à predicationibus*, saith *Lyra*, they shall either pray for them, for their preservation; or speak to them, for their admonition, that so being warn'd, they may be arm'd, and the better able to resist the *Methodical Wiles*, and Stratagems of their Adversary the Devil;

in Loc.

Ephes. 6. 11.

Devil ; and yet says the *Royal Preacher*, *There's a time to be silent, and a time to speak*, Eccl.3. ver. 7. But the first in time, is the time of silence, which our *Watch-man Ezekiel* observ'd, ver. 15. whereby was intimated, says St. Gregory, *ut ille veraciter loqui novit, qui bene tacere prius didicerit: nullo non tempore disce, quod doceas*, is St. Hier. advice to *Rusticus*, which was well observ'd by our Prophet, *Prius enim volumen comedisset, quam voce edidisset* ; he first eat the Rol, *per visionem & intellectionem*, says *Lapide*. Like St. John the Baptist, he was *Lucerna ardens & lucens* ; but first *ardens*, burning in himself, before *lucens*, shining unto others.

Which gives me just occasion, to tax the forwardness of some young *Zelots*, that like hasty *Abimaaz*, out-run their Fellows, though, like him, they have none, or very sorry news to carry : these, as *Plutarch* said of *Alcibiades*, are *καὶ οὐκ ἐπὶ λόγῳ, ἀλλ' ἐν ἀπονομίῃ*, quick enough to prate, but most unfit to preach, as they ought.

The Universities call none to the publick course of Sermons, before they be eleven years standing current ; but these, before they have observ'd the five years silence of *Pythagoras* his Scholars, sometimes scarce the number of *Ezekiel's days by the River Chebar*, bid adieu to the River *Camus* or *Isis*, and leaving *Gamaliel's* feet, leap instantly (as if they had the motion of an Angel) into the *Doctor's Chair*, where, without fear, and somewhat else, *Cum loqui nesciunt, tacere non possunt*.

These are commonly such as *Textullian* speaks of, *Lib. de præscript. ad heret. Quæ simplicitatem valent esse prostrationem discipline, cuius apud alios curam, Exinocinium vocant*, That will needs have all Religion, to consist in the overthrow of all Discipline, and call the care-

careful urging of it, *Lenocinium*, little better than *Po-perry*.

St. Bernard's description of a self-conceited fellow, may be a very pat Character, for one of these, *Primus in Conventibus residet, in Conciliis primus respondet*, (he is a very forward-putting-man) *non vocatus accedit* (he'll be offering his service), *non missus se intromittit*, he'll be ready to thrust himself into anothers Pulpit; *reordinat ordinata*; he's for another Bout in the afternoon: *Quicquid ipse non fecerit aut ordinaverit, nec rectè factum, nec pulchrè existimat ordinatum*. But to return *ad aciem ordinatam*, and to my own *Colours*; Notwithstanding all this; They that have the *Key of Knowledge*, and the *Keys of the Church*, by Authority committed to them, the Bishop of their Soul expects, that they should open the *door* of their lips, that they should cry aloud, and *lift up their voice like a Trumpet*, and spare not, to tell the people of their transgressions, and the house of *Jacob*, of their sins, *Isa. 58.1*. For, Christ gave his Spirit to the Apostles, in the likeness of *fiery tongues*, *Act. 2*. For this end, that as the Spirit gave them utterance, so they might speak, [*speak*] not, *quicquid in buccam*, whatsoever their own own Spirit led them to, and little to the purpose, but *inproprie, et sine*, the word us'd there in the Text, they should speak things, solid, and weighty, *Apothegms*, and *Magnalia Dei*, the wonderful things of God, *v. 11*. But this kind of speaking, smells too much of the man, of study, and affectation, say some, that do more than think that they are moved by the Spirit, and speak by inspiration; with whom, a loose, rude and empty *sound of words*, is the only powerful *breath of the holy Spirit*.

However, The *Talents* of our Lord, are not to be hid in the earth; the very gift of *Tongues*, may be shew-

ed by the tongue it self. For of reserv'd and conceal'd knowledge, we may say, as *Ptolomæus Philadelphus* said of the *Hebrew Bible* untranslated; *Θεωρεῖν ἀνεκμυστὸν ὡς θησαυρὸν ἀποκρυφθέντα ἐν ἀποκρίσει;* What benefit accrues to others, of a Treasure that's hid, or a fountain that's sealed up? The Poet's *Scire tuum nihil est*, &c. may in this sense be good Divinity; for 'tis a Rule in Law, *Idem est non esse & non apparere*; and therefore having treasure in thy earthen vessel, thou oughtest to let it appear, and to draw it forth for the good of the peoples Souls, whose care at least, (if not Cure,) is committed to thy Charge, dayly to instruct them, to admonish and warn them, but especially in the times of approaching danger.

'Tis reported of *Cræsus* his Son, that, though he were tongue-tied, and dumb from his Cradle, yet seeing his father in danger, the affection of his heart, brake the strings of his tongue, so that he cried out for help; how much more ought the *Watch-man*, the Son of the Church, to lift up his voice, when he sees the sword, hanging over his Mother's head (as *Dionysius* fancied it did over his) by one hair, when he sees a most dangerous flame, ready to set the Church on fire; and her deadly enemies, with inveterate malice, undermining her peace and safety?

Adag. p. 675.

The Citizens of *Amyclæ* (as *Erasmus* tells the Story) having had many false reports of their enemies approach, and thereupon, many vain fears, ordered for after-time, that none should report that the enemy was coming; but at last, the enemy came indeed, and so the City having no notice given, was surprized unawares, from whence came the Proverb, *Amiclas silentium perdidit*: But, let that *Watch-man's* tongue cleave to the roof of his mouth, that remembers not *Jerusalem*, in
the

the time of his mirth, and of her danger; that provides not for the Churches safety, when she is like to perish: he is guilty of no less than Murder, that shall then hold his peace. For, *Qui tacet, & non occurrit, consentit*, says *Gratian*; Silence then is consent, and he that gives consent, is accessory, and liable to the same punishment with the principal actor, both by the Canon, and the Common Law too; yea, 'tis a Statute Divine, as may be seen upon Record in the Verse after my Text, and in the 33th of this Prophesie, ver. 6. *If the Watch-man shall see the sword come, and shall not blow the Trumpet, that the people may be warn'd, if the sword come and take any person from among them; he is indeed taken away in his own iniquity, but his blood will I require at the Watch-man's hand.*

And therefore, he must call, 'till he can call no longer, even to his last breath. 'Tis fit an Emperor should die standing, said *Vespasian*, that was an Emperor himself: *Et oportet Speculatorem concionantem mori*, said one that was a Bishop of our Church; And so *Petrus Castilanus*, and *Isidor*, Bishop of *Sevil* did, as *Baronius* tells the Story, who, when they ended their Sermons in the Pulpit, ended presently their lives in the same place. But (to conclude this) that the *Watch man* in calling may not seem only *Verba dare*, and to be like that *Night-gul*, *Vox & praterea nihil*; his action must be answerable to his voice, he must be, not only *speculator* in himself, but *spectaculum* to others, (*i.e.*) A visible example, teaching things to be done by others, by doing them himself; for this is the strongest, and most forcible Rhetorick that can be; *suadibile enim efficitur, quod exemplo factibile monstratur*, says *St. Bernard*, That becomes the more perswadable, which, by example is demonstrated to be feasible, *ut dicitur, etiam in 1^a 2^a*,
says

says *Nazianzen* ; men are most mov'd, with what they see ; and therefore, 'tis most necessary, the Evangelical Watch-man should be, not only *spiritus*, but *spiritus*, the best of men ; that he may have the same Epitaph which was part of *Gregory the Great's*,

Implevitque actū, quicquid sermone docebat.

There are other things required in the Watch-man, that he may fulfil his Office ; as first, that he be *true*, and *faithful*, and do not betray the *Army*, neither for gain, nor for honour : Again, That he be not foolishly *timorous*, and so by pannick fears, disturb the *Armies* quiet ; That he do not cry, *Peace, peace, when there is no peace* ; nor yet, *Hannibal ad portas*, when there is no danger near : Besides, he must not be too *credulous*, to trust the enemy too far, though seemingly reconcil'd ; *Plures reconciliatio quàm professum odium extinxit*, nor yet too distrustful of his own side, when no just cause is given. And lastly, he must *give warning* by usual and known signs, and a distinct sound : for, if his *Trumpet* give an *uncertain sound*, *who shall prepare himself to the Battle* ? saith the Apostle, *1 Cor. 14. ver. 8*. But I must sound a *Retreat*, and therefore, leaving the Pastor with his Cure, we'll walk briefly about the bounds of his *Parish*, and visit his Cure, which we find to be, *The house of Israel*.

Last. Part.

1. *The house of Israel.*] Ye see the Prophet had not *vagum Ministerium*, like rambling Schismatics, once or twice in a year, that have their progress, and circuits, from one good house to another : but at his Ordination here, he has *plenum Titulum*, a set place to execute his function in ; which is well required by the Canon Law, and by the 33^d Canon of our Church, which

which if it be well observ'd, we shall not have so many, as we have, that stand idle in every corner of the Kingdom; who, because no man hires them, are ready to hire out themselves, and the most forward men to buy a Labourer's place, in the Lord's Vineyard; and so run, before they be sent, as the Prophet was here, to the house of Israel.

2. To the house.] Not the private house of some precise Brother, where many a Fast, and Godly exercise is kept; but the publick house of the Israel of God, and of the God of Israel, who dwells in this house, as his habitation for ever.

3. To the house of Israel.] The Prophet had his bounds, and limits; he's to watch and oversee, only the house of Israel; he was not Universal Bishop of the whole world; which Title was first arrogated by proud Boniface, and to him confirm'd by bloody Phocas: which Title Gregory the Great, doubted not to call in plain terms, Antichristian.

But I will not set my foot in the waters of strife, 'tis enough for us, that he is our Head, whose Members we are, lent only to our selves, but given to the House of Israel.

4. The house.] And to the whole house; to all in it, of what Rank or Condition soever: to watch, not only over the footmen, and common Souldiers, men of inferiour place, but over the Leaders also, and Captains themselves: The Spiritual Physitian, must not onely labour to cure the Gout, and Diseases of the Feet, but the Achs of the Heads of the people, and other maladies of the principal parts of the Body; not only to overlook the Valleys, but, if occasion serve, to touch the

the Mountains, though they smoke with it, and I thought they make the Watch-men smoke for it.

To this end, he ought to be another Dr. *Resolutus*, the stile of Bacon the Schoolman; yea, another Ezekiel (i.e.) *Fortitudo Domini*; that so, he may go on courageously, and, if just cause should call for his valour, --- *andere aliquid --- carcere dignum*; for then, with St. Paul, he might glory in his bonds, whom St. Chrysostome preferr'd in that case, before St. Paul in his heavenly rapture. I might enlarge my self on these several particulars:

But, because there are others here, whose duty it is, to visit that, I shall pass it over, but with that they may not pass it over too, but that they may visit for amendment, and not merely for the punishment of things amiss, that their Visitation, may not be, as the Plague is call'd, but for the cure of the sick Churches, which have lain these many years in a languishing, and consumptive condition, and are not yet recovered; but I shall say no more, lest I be thought to Visit the Visitors; and shall shut up all, with the exhortation of the Apostle, to my self, and the rest of my fellow-Watch-men, in *Act. 20. 28.* Let us take heed, Brethren, to our selves, and to the whole flock, over which the Spirit of God hath made, (or rather, shall make) us *Diocenos*, the word here in the Text, Watchmen, or Overseers: Let us gird up the Sword of the Spirit upon our thigh, and ride on, because of the Word of Truth; and for our Watchword, take the Symbol of the Emperour-Probus, *Militemus*: and for encouragement, that of Cyrus, *ἡμεῖς ἐκινῶμεν τὸν κόσμον*. God is our fellow-Souldier, that fights with us, and for us, and Christ our General, who is our Saviour.

That so when we have fought a good fight of faith,
and

and finish our course, and kept the Faith; from Watchmen, over the house of Israel, the Church Militant here below, we may come to be glorious Conquerors, adorn'd with Crowns of Gold, and Palms of Victory, in the Church Triumphant above; and that through Jesus Christ, the Captain of our Salvation.

To whom, with the Father, and the Holy Ghost, be all Honour, &c.

A M E N.



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THE



T H E
Fountain of Grace opened.
O R,
CHRIST'S FULNES.

S E R M O N VI.

John I. 16.

And of his fulness have we all received, and Grace for Grace.



He Text may be a Commemoration of the riches of Christ, our Founder's bounty; and may be term'd *Magna Charta*, the Grand-Charter of that Gracious Prince, the King of Kings; of whose Crown every man holds all his Estate, both Temporal, and Spiritual; For, of his fulness, we have all received, &c.

This Royal Founder, is fitly commemorated by St. John here, the Divine; who was *apostolus in divinis scripturis* (as the Critick upon *Nannus* calls him) the thundering Prince

Hemius pag.
273, 276.
Job 32. 27.

Prince of Theologie ; who like an *Eagle* (to which the Fathers often compare him) soars aloft ; and fetcheth *Coals* from the Golden *Altar* : he builds his nest (the nest of his Gospel) on high, upon the true *Rock* ; and fixeth his *Eagle-eyes*, at the very first, upon the *Sun* of *Righteousness*.

Vti Fervus ap.
plicat in Joh.
1.1.

St. *Cyprian* saith, That he was *Cubicularius Domini dilectus*, one of Christ's Privy-Chamber, to whose care he commended *Thalamum Humanitatis* the blessed Virgin ; *Secretorum conscius*, saith *Gerhard*, one of his Privy Council : I am sure, he was his *Favourite* ; *Discipulum minimum Christus amabat plurimum*, to use the words of St. *Hierom* ; though he were the least Disciple, yet (as he says himself) he was the best beloved, and was wont to lean on his *bosome*, who came out from the *bosome* of the Father ; He had seen the Glory of his Saviour *act 14.* by an ocular Vision in his *transfiguration* on the *Mount* ; he had seen him also *act 9.* *Oronomen*, by *Revelation* in *Pathmos* ; And after all (for he wrot his Gospel last of all, if we will believe St. *Hierom*, and *Suidas*, with divers others of our own Chronologers) as if he had been rapt up into the third Heaven, and had seen a Vision of his Lord and Master in the *Light of Glory*, his tongue is here toucht with Cœlestial fire ; and his pen tipt with Spiritual penetration, wherewith he pierceth between the joynts and marrow, and overthrowes the *strong holds* of *Ekion* and *Cerinthus*, the Arch-hereticks of those Primitive times, that denied the Divinity of the Saviour of the world. And to go on with his *Panegyrick* a little farther, This beloved Disciple, was both *Apostolus*, *Propheta*, & *Evangelista* (as St. *Hierom* contra *Jovin.*) an Apostle in his Epistles, a Prophet in his Apocalyps, and an Evangelist here in his Gospel ; wherein *Quicquid locutus*

De Passione
Christi, pag.
510.

Harm. Chrm.
p.335.

Epist. 1. ad
Helioderum.
John ac. 14.

Hemifus in
Non, p. 311.

Isaack.

Lib. 3. de Sa-
crament. c. 2.

Atlas p. 167.

Hemil. p. 175.
Epist. ante o-
pera Arnob.

Cap. 3.

Hemil.

Vid. Bernard
in loc.

est, mysterium est, saith St. Ambrose, Every word is a Divine Mystery; *non rarus, sed rarus*, he doth not profusely prate, but speaks short, and to the purpose. St. John was not like John Hazelbach, the Professor at Vienna, who (as Mercator tells us) was so prolix and lax in his Lectures, that he read one and twenty years upon the first Chapter of *Isai*, and yet left it unfinished. No, *Josephus*, 'tis the phrase of the Spirit, *Act. 2.* he speaks things solid, and weighty *Apothegms*; and these, as one that had Authority, *Imperatoria brevitare*, in the phrase of *Tacitus*, *copiosissima breviloquentia*, as *Erasmus* speaks of *Arnobius*, short, yet full, every period is like a clap of Thunder, that speaks *quick*, yet *home*: and some give this for a reason why he is called *Boanerges*, the Son of Thunder, because he utters *Magnalia Dei*, in such brief Theophrastical Aphorisms.

In the beginning was the Word: That Word was with God; and God was that Word. *Hæc sunt mera fulmina*, saith one, these are Divine flashes. Again, *The Word was made Flesh; Was full of Grace and Truth*, and (in the Text) *Of his fulness we have we all received.*

But whilst I am magnifying St. John the Divine, Interpreters do much perplex themselves, whether he, or John the Baptist were the Author of these words, and either part hath so many Voyces on their side, that I am not willing to determine the Question: for I hold him a very bold and self-conceited man, That shall say, though St. *August.* and most of the Fathers expound it thus, yet in my Opinion 'tis thus and thus: he'll hardly stick, if occasion serve, to fall off from the present Church, his Mother, that makes no bones to slight the Authority of the Antient Fathers, whose jars, and the jars likewise of his Mother the Church; an ingenuous Son should endeavour rather to reconcile, than Cham-like

like to discover and deride their Parents nakedness.

Wherefore, touching the point in Question, I'll rather turn *Catholic Moderator*, and cast in my suffrage with some Modern Expositors, who make the Sentence, and the sense the same, be the Author this or that. These 2 grand witnesses, that carry *Grace and Love* in their very names, sweetly accord in their testimony, & like the two *Cherubins* look both but one way, upon the propitiatory, even upon Christ the *propitiation for our sins : Of whose fulness we have all received, and Grace for Grace.* Charnisus in loc.
Ferus in loc.

Which words, like the Angel that appear'd to *Hagar*, Gen. 31. 19. do point unto us a *Well*, whereat (as *Hagar* did) we may fill our empty *Bottels* with water : for there are these things to be seen in the Text.

1. Here is *plenitudo fontis*, the fountain with its plenty, or the Donor with his bounty ; Christ with his fulness.

2. *Vacuitas vasorum* ; The bottles with their emptiness, or the Donces with their poverty ; *All we have, &c.*

3. *Aqua adimplens*, The liquor received by these Vessels, or the Gift it self ; which is *Aqua vite*, *Grace for Grace.*

1. I must begin with Him, who was *in the beginnings*, and yet *without beginning* ; the very Angel of the Covenant, who not only shews us the *Well*, but is the very *Well it self*, and the fountain-head, from whence the streams of living waters flow, that make glad *Jerusalem* the City of God.

Christ as he is *divinus* God of himself, so likewise *bonus* good of himself ; and thus, there is none good but God, (*viz.*) primarily and without dependance ; Calv. Instit. v. 19. since the goodness of the Creature is all derivative and dependent. Being then God and Man, by the Grace of Union,

Mediavil. in
3. Sent. dist.
13.

in 3. Sent.
dist. 2.

Fac. I. 17.
N de Orbel-
lis 3. Sent. d.
14.

3. Sent. d. 13.
q. 1.

Zech. 13. 1.

Union, *Non solum ratione objecti per fruitionem, sed ratione suppositi*, The humane Nature being united Hypostatically to the Second Person in the Trinity; there must needs be in him the *fulness of Grace* and goodness, in whom there dwelt the *fulness of the Godhead bodily*, Col. 2. 9. For, *Quod magis res susceprix est influenti cause finitima, eo fusionis & afflatus illius uberius est particeps* (saith *Cortelius* the eloquent Schoolman) by how much a capable subject hath the nearer approximation to an expressive and imparting Agent, by so much the more it doth participate of the influence of the same; And therefore, the Humanity of Christ, being so nearly joyn'd to the Original spring of every good and perfect gift, must needs be the receptacle of as eminent Grace, as the capability of a Creature can possibly receive. For, though God made all things in *Number, weight, and measure*, Wisd. 11. ver. 20. yet he gave his Spirit to his Son *without measure*, John 3. 34. Not, as if Grace, created in the Soul of Christ, were simply infinite, (the very terms of Infinity and Creation admit not compossibility) but that it was not determinate, within the ordinary Latitude, either for kind or degree; *Plenitudo non tollit finitatem, sed determinationem*; and yet after a manner it be might be said to be infinite, namely, *Quoad effectum & meritum* (saith *Mediavilla*) in regard of the worth and merit of those acts proceeding from it, which were sufficient for the Redemption of infinite worlds of men: which merit, notwithstanding is not to be valued according to the excellencie of the *Grace* which was finite, but according to the dignity of the Person who was infinite.

This was that Fountain which was set open for all *Judah*, and *Jerusalem* to wash in, where every one that thirsteth, may draw waters with joy out of the wells
of

of Salvation, *Isai. 12. 3. De fontibus Salvatoris* as the Vulgar reads it; which words St. Bernard makes a Title for a whole Sermon, wherein he sets open six several Fountains; *De visceribus Salvatoris*, as the Vulgar & others read the Text (and the Hebrew word will bear both) in our Saviour's own phrase, *John 7. 38. Out of his belly shall spring rivers of waters*; and indeed out of his bowels (who drank of the brook in the way,) did flow rivers of living waters, springing up to everlasting life; out of the bowels of his compassion, he open'd a fountain of blood, streaming out at the Orifice of his five wounds, which were as *Cinque-ports*, to carry out the burden of our sins, and to let in the Ocean of his Grace, that the Ship of his Church might sayl safe through that, to the Haven of happiness: I say, the Ocean of his Grace; for in him, there is not only *plentitudo Fontis*, but *Oceani*, which both begetteth and feedeth the lesser Fountains.

And yet alas! this resemblance is too empty to express his fulness; for, take but one drop out of the Sea, and there is a diminution, though insensible, *ἡ δὲ ὕλη, ὡς ἂν ἐκ τοῦ ὕδατος ἐκείνου ἐκείνου*, saith St. Chrysostome, we cannot say so of this Fountain; for, let all draw out of this, what they can, *ὅτι ἐν πᾶσι τοῖς αἰῶσι*, there is nothing the less in it, he is *puteus inexhaustus*, (as the Pope once call'd *England* in another sense) a Fountain that cannot be drawn dry: yea, there is not the least diminution by communication to others; and therefore the same Father rather calls him *ὁ ὡς ἡ φλόξ*, a fountain of fire, and in that likeness the Spirit descended upon the Apostles, *Act. 2.* as best agreeing with the gifts of the Spirit, and the light of Grace.

And this instance the Schoolmen usually give to demonstrate the Nature of this Fountain, whose fulness, say

1 Sermon de
Nativ.

Lapide in loc.

Zec. 13. 6.

in Text. Tox.
8.

Mar. 5. 30.

say they, is *plenitudo Solis*, like the Sun, which enlightens the whole world, yet retains his light still without the least alteration: when the *woman* that had the *fountain* of blood, toucht our Saviour, who was the *Fountain* of life, 'tis said, that there went virtue out of him, but not, that he had the less; and therefore that was an honest theft, where the thief was a great gainer, and the owner not a jot the loser by it; *Waters stollen* thus out of the *Well* of life, are truly *sweet*, as sweet as those waters out of the *stony Rock*, which the Psalmist calls honey, *Psal.* 81. ult. But alas! All that we can say, is but *lumen Soli addere*, to light a Candle in the Sun; 'tis enough that he hath said it, who *saw this light*, and *bare witness of this light*, ver. 14. *We saw his Glory* (saith he) *as the Glory, of the only begotten of the Father, full of Grace and Truth*: A double fulness, not only of Grace, but he was *full of Truth*. Of Truth;

1. Because, *Ab intellectu Patris profluxit*; and therefore call'd *wisdom*, not *truth*, being the internal and essential Word of the Father, v. 1.

2. *Full of Truth*, Because, the *Spirit of Wisdom* and knowledg, the *Spirit of Counsel* and Understanding rested upon him, *Isa.* 11. 2.

3. *Full of Truth*, *Quia verificavit predicationes*, because in the fulness of time, he brought a time of fulness, wherein he fulfilled all Prophecies; And instead of former shadows, gave them the *Truth* and Substance, as *Dionysius Carthusianus* and others gloss the place.

In ver. 14. &
Chem. harm.

pag. 332.

Thus is there abundant fulness in this Fountain, so that their Etymology holds true in this particular, who say, that *abundantia* is deriv'd *ab undis*; and that of *Lorinus* in *Psal.* 20. 5. who will needs have *Beracha*, an affluence of Benediction, to come from *Berecha* a *Fountain* or *Pool of Water*; indeed they come both from

from בְּרָךְ to *bleß*, and such a blessed Fountain, was our Fountain of Blessedness, of whose fulness we have all received.

But, may some say, *Elizabeth* and *Zachary*, were full of the Holy Ghost, *St. Stephen* full of faith and power, the *Seven Deacons* full of wisdom, and the *Virgin Mary* (as 'tis said in the Text) full of Grace; and therefore, how is *fulness of Grace* more peculiar, and proper unto Christ, than to these?

Luk. i. 41, 67.
Act. 6;
Luc. i. 38.

For answer to this, the School-distinctions which I find scatter'd and confus'd in *Nicolaus de Orbellis*, *Mediavilla*, *Reynerius*, *Gregorius de Valentia*, and divers others, may fully serve (being distinctly digested) to clear the doubt. There was in Christ, say they, a threefold Grace:

1. *Gratia Unionis.*
2. *Gratia Habitualis.*
3. *Gratia Influentia.*

1. For the first, the Grace of *Union*, that was peculiar unto Christ; there is no Question of that, it being infinite, and so not really distinguished from the Deity it self.

Cartbush. in
Text.

For the second, *Habitual Grace* created, the fulness of that may be considered (saith *Aquinas*) two ways;

3. part. q. 17.
art. 10.

1. *Ex parte Subjecti*, in respect of the Subject, or Person having Grace: and in this, according to *Cajetan* and others, there is also a twofold fulness,

Cajet. 8. &
Tanner in
loc. Tho.

1. *Plenitudo sufficientia*, such a fulness as is proportionable to men's condition and estate, and thus *St. Stephen* and the rest were full of Grace; which notwithstanding in the Phrase of *Polybius*, was but *ἐμπλήρωσις*, *Lexic. verbo*
implena plenitudo; *Accipimus enim pro modulo nostro* *ἐν ᾧ*
de grat. & lib.

par-
arbit. c. 9.

particulas nostras, saith St. *Augustine* upon the words of my Text : We have not received *plenitudinem Christi*, but, *ex plenitudine*, of his fulness, as God hath dealt to every man the measure of faith, Rom. 12. 13.

P^{ag} 439.Lib. de nat. &
grat.

2. *Plenitudo specialis prerogative*, such a fulness as surpasseth the usual plenitude of Christians : and thus the B. *Virgin* was they say (and as we may say too) full of Grace : Though *Bunny* in his Marginal notes upon *Parsons his Resolution*, makes the *Virgin Mary* guilty of the breach of no less than four Commandments at one clap : yet I had rather use St. *Augustine's* modesty, *Qui propter honorem Domini, tacuit errores Matris* ; although, *Qui tacet, non videtur consentire* ; his silence in that place, proves not his consent in other parts of his works. However, as she was blessed above other women ; so she may be honoured above other women : yet with such honour, as must be no dishonour to Christ, of whose fulness she received all she had, and was therefore blessed, because the Lord was with her, as the Angel told her, *Luk. 1. 28*. But as *Sylla* said of *Cæsar*, *In uno Cæsare multi Marii* : So we may say of Christ, there are many *Maries*, many *Stephens*, and *Zacharies* in one Christ, who had not only this fulness by way of sufficiency, and special prerogative in regard of his Person ; but also,

2. *Ex parte ipsius Gratiæ*, in respect of Grace it self, and that with all its intensions, in the greatest excellencie, and all its extensions, for all effects and purposes : having *plenitudinem quoad numerum*, all kind of Graces, that include no *imperfection ; and *quoad gradus* too, all the degrees of Grace in each kind, in their whole Latitude, as far as the ordinary power of God could produce them : And thus fulness of Grace was proper to Christ alone ; for, he alone is *Hesiod's* *ἄνθρωπος*, the Epitome of perfection, and the true Idea of all vir-

* As Faith,
Hope, Re-
pentance.
Carthuf.
Thom.
Valent. ubi
supra.

virtues in their heroick degree; a rich Exchequer fill'd with all the Treasures of wisdom and knowledg, and the precious ornament of all other Graces, *Col. 2.3.* So that we may say truly of him, as *Claudian* did of *Stilicon*, *Quæ sparguntur in omnes, In te mista fluunt*; those veins of virtues, distinguisht in the Saints as in several Members, are conjoyned in Christ as in the common Head; all the circumferential Beams of Divine light, which are, and have been dispers'd to the world throughout all Ages, are collected and concentred in Him, like Rayes in the Body of the Sun. *As no man ever spake as he spake*, so no man ever did as he did: As the Historian wrot of *Scipio Æmilius*, *Nil dixit, fecit, aut sensit, quod non laudandum censebatur*, That he never spake, or did, or thought amiss: Though the Historian wrot amiss of *Scipio*, yet this was true of Christ, and of him alone; He was righteous in all his ways, and holy in *Psal. 145.17.* all his works; for he had in him *fontem*, a confluence of all heavenly gifts; this *Horn of Salvation* was the true *Copiae-Cornu*, and was fill'd with Sacred Oyl; fill'd, with good measure, pressed down, and running over; he is not *font signatus*, a fountain sealed up, *Cant. 4. 12.* but a fountain opened, *Zech. 13. 1.* Not a *Stream*, but a *Fountain*, not shut but open'd, open'd and running over, and that is a modification of that Grace which is peculiar unto Christ; and makes up the third member of the distinction, which is term'd,

3. *Gratia redundantie & influentie*, the Grace of Influence in respect of others. 'Tis call'd by some *Gratia Capitis*, because as the influence of sense, and of motion, flows from the head into all parts of the body: so the superabundant Grace of Christ our Head, by way of redundance is diffus'd upon all his Members, like the pretious *Oyntment* upon the head of *Aaron*,

Prov. 5. 16.
Carthuf.

Luk. 4. 1.
Col. 2. 10.

Eph. 4. 10.

which rested not upon his head alone, but ran down to his beard, even to the skirts of his clothing ; So that He alone, is only the treasure of the Church : No *Superelevation* for others, but only His, whose fountains are *dispers'd abroad, and rivers of waters in the streets*. The Grace of Christ being both the *Exemplar, Meritorious,* and *Instrumental Cause* of Grace in Christians.

The Text then is plain, Christ is *full*, and the Saints likewise *full* ; he, *ωλπις* full of himself, as a fountain; they, *ωλαρίμμαι, ή συνταραχίς*, fill'd by him as rivers and lesser brooks by the fountain : His *fulneß* is immense, and filleth all things ; theirs by measure, and filleth their vessels only ; which vessels of themselves are all empty, and receive their fulneß from his *fulneß*; and so we have the Second Part of the Text, (*viz.*) *The vessels with their empti- neß*, or, The receivers with their poverty ; All we have received of his *fulneß*.

2. Part.

Nos omnes accepimus. *Nos omnes*, which words, if we take them for the words of *John* the Baptist, we may suppose him speaking thus :

Abraham and *Moses*, whose Children and Successors ye glory that ye are, together with all the Patriarchs, and the Prophets, whom ye have so much admired, yea, even my self, who am not only a Prophet, but more than a Prophet, in pointing him out with my finger, who was the Center of the Prophets aim, and of the whole Scriptures Circumference ; whatsoever faculty or excellencie any of us have had, we all received it from him, who was the Lord of the Prophets ; he was the *Bishop* of our Souls, Who, of his plenary power, gave us our *Ordination*, and *Institution* ; He it was, that gave us *Induction* to our Spiritual Livings, by the free *Donation* of his Grace, For, *Of his fulneß we have all received*, &c.

To

To make this Exposition good, *Beza* tells us of two Not. in Loc. Greek Copies, which *Nonnus* it seems follows in his Paraphrase, that read in the beginning of the Verse *in* instead of *is*, And then the *Baptist's* Argument stands good: *He that cometh after me, was, and is to be preferred before me, in* because of his fulness we have all received. Again, if we take *Nos omnes*, as spoken by the Evangelist (as many Expositors which I could name, both Antient and Modern do) then the Context of the 14th *Vers.* makes this sense: The Word which was made flesh, and dwelt amongst us, was so full of Grace and Truth, that not only *John the Baptist* who bare witness of him, or *John the Divine*, his beloved Disciple, but all other Apostles, and Evangelists, in a word, all the Sons of God, have received whatsoever they have, from his goodness. He loved them first, and they had never received him, 1 John 4. 19. had they not first received from him, *Even Grace for Grace.*

All then, both under the Law, and under the Gospel, have drank out of the same Fountain, the same spiritual drink; for they all drank (saith the Apostle) of the same *Spiritual Rock*, which *Rock was Christ*, who is the 1 Cor. 10. 4. same, yesterday, and to day, and for ever: Yesterday to Heb. 13. 8. the *Fathers*; to day, to *us*, and for ever to *posterity*. *Omnes*, in the Text, is of the largest extent, and reacheth, à *parte antè*, the first man *Adam*; and, à *parte post*, the last man living; and therefore Christ's Communion to his Apostles was general, *Docete omnes*, Mat. 28. 19. And accordingly, their preaching was Universal, *Their sound went out into all Lands*, Rom. 10. 18. Whereupon the Gospel is stiled *universa communis Salvation*, Jud. 3.

Christ, saith St. *Chrysostome*, is *ὁ ὅλος ὁ κόσμος*, The Lamp of the Temple, that casts his beams circularly; yea, as
he

John 8.12.

he saith himself, he is *Lux Mundi*, who like the Sun enlightens all the world, and spreads his sweet influence upon the broad face of the earth. So that his *Grace* that brings *Salvation*, hath appeared to all men, Tit. 2. 11. Or, as the old Translation reads it, his *Grace* that bringeth *Salvation* to all men, hath appeared; and if it be not efficient in some, which is sufficient for all, we may judge it, neglect of their duty, not any defect in Christ's bounty; God makes Proclamation to all: *Venite omnes ad aquas*, Isai. 55. 1. And Christ's invitation is of the same extent, John 7. 37. And this is donetoo, without the least collusion; none are invited to his feast, to whom he intends a mischief, as *Agamemnon* was to *Egyptus* his Banquet, and a Company of Cardinals to *Alexander* the Sixths, (where they were poyson'd,) but he seriously invites them, that they may be satisfied with the plenteousness of his house, and may drink of his pleasures as out of a river, Psal. 36. v. 8. Thus we see the vessels, *Nos omnes*, which if we look into, we shall find that they are all like those vessels the poor widow borrowed, 2 Reg. 4. 3. *Empty vessels*, empty of all things that are good: for as we have all received, so we have received all we have, of his fulness, and *Grace for Grace*.

Erasm. Adag.
p. 382. &
Platina in
Alex. 6.

1 Tim. 6. 7.

And now behold here our poor estate; so poor, that we have nothing that we can properly call our own but sin, and that's worse than nothing; for, *we brought nothing with us when we came into the world*; and all the time we continue in it, we are still so poor, that we are faine to beg our daily bread: Indeed our Saviour calls it *panem nostrum*, our bread; but ours, *non ex debito, sed ex dono*; it must first be given, before it be ours, as all other Temporal things, which we call ours, must: which, after all, are only so far ours, as that the dominion, and pro-

Bucan. in O-
rat. Dom p.
119.

property belongs still to God ; we are all but *usu-fructuarii*, in the Civil Law-term, He only is *propriarius*, the sole Lord of all.

Usus-fructus est jus alienis rebus utendi, fruendi, salva rerum substantia

Naked we came, without any habit of body, or Soul, So that the Rule in Philosophy holds true in us : *Recipiens debet denudari à natura recepti* ; and most especially, in respect of spiritual and supernatural endowments, of which by nature we are all so empty, that, on the contrary, we are full of all wickedness. The word *Man*, in *Saxon* (as the Learned in that Language tell us) signifies nought else but *wickedness* ; so that every one in his natural estate, is a very *Manfullum*, as they call a Publican, full of mischief. *Non nascimur, sed renascimur Christiani*, saith St. *Hierom* ; and as for that little Saint *Rommold*, who cried out, as soon as he came forth of his Mothers womb, *Christianus sum, Christianus sum* ; we may leave to them, who are led with strong delusions to believe a Lye : For, the very Pillars of their School, as *Thomas*, and *Suarez*, do strongly uphold, that we have no natural power ; no, not so much as *passive*, to the first receipt of any supernatural act : *Potentia receptiva actuum supernaturalium non est naturalis*, is their joyned conclusion ; adding moreover to prove it, that in the natural state of a collapsed Soul there is not so much as an *inclination* (much less a *disposition*) to the first receipt of Divine Grace ; but only an *obedient* capacity, or a capable obedience to receive such spiritual effects, being produced by an *Omnipotent* Agent : which work, in the judgment of *Aquinas*, is a work of greater power, (I am sure of greater mercy) than to create the whole world ; *Bonum gratia unius majus est quàm bonum nature totius universi* : The Creation being a work, as it were of God's fingers, *Psal.* 8. 3. But Redemption, a work of his right arm ; there being in
this

Mr. Wheelock

Tom. 3. lib. ad-
vers. Vigilantium
Lamb. perambul. of Kent.
pag. 224.

Suarez 2.
Tom Metaph.
p. 413.

this a bare *non-repugnance*, but in that a positive *resistance*. And what finite Nature is apt for that work, which is of such an infinite distance ?

Pfal. 51. 10.
Pfal. 100. 2.
Eph. 2. 10.

Indeed 'tis made a Question in Philosophy, whether a Creature can Create : But the position of it, is a gross Error in Divinity ; since 'tis the Lord only that can *Create in us a clean heart, and renew a right spirit within us*. For, if the Earth which hath a natural aptitude, be not able by its own strength to restore it self from her Winter-nakedness, to her Summer-garments, but by the virtue and efficacie of the Sun ; much more doth it exceed the Sphere of weak man's activity, to reduce himself from the total privation of primitive righteousness to supernatural habits, but by the power of the Sun of Righteousness, *In whom we have redemption*, Ephes. 1. ver. 7. *And of whose fulness we have all received*.

Gen. 35. 5.

Whatsoever then we hold, since 'tis by the Indenture and Covenant of *Grace*, is truly *Freehold* ; though we all hold *in Capite*, even of Christ the Head of the Church, to whom we owe all service and homage, as to the Lord of all we possess ; For, *Quicquid sumus, sumimus*, All we have, we have from him, whether they be springs above, or springs beneath ; so that we may write with the pen of thankfulness on every thing we enjoy, as we usually do upon our friend's gifts, *Ex dono* : we may Christen and call them, as St. Augustine did his Son, *Adeodatus* ; yea, every Son is a *Theodosius*, and every Daughter a *Dorothea*, and all our goods and chattels (as I may so speak) are *Deodates*, the gifts of God.

Fol. 92.
Phil. 4. 15.

Deus est benefactor noster naturalis (saith *Parisensis*) even the Talents of Nature are bestowed by him : Indeed what have we, *which we have not received* ? And if

if received, then 'twas given, for *we* and *they* be relatives, and imply each other: the innate goods of the body, and the acquired jewels of the Soul, those intellectual and moral perfections, though the Philosopher call them *the*, habits of our own getting; yet the Apostle styles them *the*, gifts and endowments, and we know from whence they come, *omnia vobis a deo sunt* Jac. 1. 17. Every good gift temporal, and every perfect gift Spiritual (as a Learned Prelate distinguisheth those two words) *omnis* *dei*, comes down from above, and claims kindred of the Almighty. *Deus est in utroque parente*, in the Phrase of the Poet, they descend directly, both in one and the other line, from him; and may say as St. Paul did in the hemistick of *Aratus* *ei* *de* *de* *in* *dei*, *We are his off-spring*: *Habemus faculas nostras de Christi igne lucentes*, saith the Learned Paraphrast; All those lesser lights which shine, though dimly, in our darkness, are but the issue of the Father of Lights, and but morning Stars that have their shining lustre from the Sun of Righteousness, *In whose light they see light*, Psal. 36. 9. *John the Baptist* himself, was not *Lux*, but only *Lucerna*: he was but a Candle lighted by Him, *who enlightens every one that comes into the world*: For, 'tis the Lord that lights our Candle, Psal. 18. 28. And when 'tis lighted, 'twould likewise quickly out, did it not perpetually burn with that Oyl which falls down from the Head of the Lord's Anointed; He it is, that is the light of them that are styl'd the Light of the World; for, of our selves, we are *all darkness*, but *light in the Lord*, Eph. 5. 8.

Thus we all receive: and for the manner, we receive freely; 'tis by way of *Deed of gift*, and of pure donation, and there is nothing freer than this; for it proceeds *ex mera & gratuita liberalitate & voluntate Donantis*

Fol 11.

Andrews pag.
759.

Last Part.

a Beda. Co-
verdal, the
Saxon by Mr.
Fox.b Aug. 3. tract.
in John.c Annot. upon
the place.d Maldon. in
loc.

nantis, nullo jure cogente (as *Bracton*, the Lawyer, defines Donation, *lib. 2. de Legibus Anglia*): but the Apostle's word is most full to express it, 'tis *χαρισμα*, a word, which the Heathen never heard of; they knew they had their perfections, but never considered, How, or from whom; whereas they are all gifts, and free gifts, neither earn'd, nor paid for, but *gratis data*: And so I am fallen upon the last particular, in the last words of the Text, (*viz.*) The Nature of the *Liquor*, or the Gift it self, which is, *Grace for Grace*; Of his fulness have we, &c. and *Grace for Grace*.

Some Translations, as that of Reverend *Coverdal*, and that of the *Saxon*, omit here, the conjunction, *And*: & read it, *We have all received Grace for Grace*; But St. *Augustine* upon the place says, the Greek Copies do all retain it. *c Erasmus* names divers, and *d Maldonat* proves all, and shews withall how this, *And*, is not idle, but is both *Exegetical* and *Emphatical*.

1. *Exegetical*, To express, what it is that we have received, *Even Grace for Grace*: So St. *Augustine* glosseth it, and so the old *English* Translations, by *Tyndal*, *Matthews*, and *Cranmer*, which were commonly used in the days of *Hen. 8.* read it thus; *We have all received, even Grace for Grace.*

2. 'Tis *Emphatical*, intimating that we Christians have not only received the Gospel from Christ, as the *Jews* did the Law from *Moses*, but also, that which is more, *Grace*, to believe the Gospel of Grace. Which Exposition the next Verse confirms; For, *The Law was given by Moses, but Grace, &c.*

1. But about the meaning of these words, *Grace for Grace*, the Currents of Interpreters run in several streams. *a St. Augustine*, *b St. Bernard*, *c Hugo de Sanct. Viſ. Arctim*, and others, understand, this of *Eternal life*:
the

a Tract. 3. in
John, & lib.
de corrept. &
grav. cap. 13.
b Serm. 5. de
Assumpt.
c in Loc.

the gift of glorification, for the Grace of justification: And *Bellarmino. lib. 5. de justificat. cap. 17.* makes use of this gloss, to prove the merit of works, *Non solum ratione pacti sed ratione operum.* We have received Grace for Grace, that is, (saith he) *Gratiam mercedis pro Gratia meritorum*; making eternal Happiness to be, Grace merited, for Grace received: I might here oppose *Aristotle* himself to *Bellarmino*, who, *Lib. 1. Eth. cap. 9.* calls his felicity, and happiness, *Solutio, The Gift of the Gods.*

But *St. Augustine* shall answer the Cardinal, though he be falsely quoted by him, as the Patron of Merit. Let any man read but his *3. Tractat.* upon my Text, and his *9. Cap. lib. de grat. & lib. arbit.* and he shall be evidently convinced, unless he be wilfully blind, That the good Bishop intended nothing more, than to beat down the merit of works: *Non pro merito accipies vitam eternam, sed tantum pro Gratia: cum premium immortalitatis Deus tribuit, dona sua coronat, non merita tua*; What's more plain? But that place of the Apostle which *St. August.* *Tract. in Text.* urgeth, is invincible, *Rom. 6. ult. The wages of sin is death, but the gift of God is Eternal life*: (not the wages of righteousness) and not to be sought any other way, than through Jesus Christ our Lord; God is no way in our debt, unless by promise: *Hoc verbum (Debet)* when it is spoken of God, *venenum habet*, saith *Lombard* himself, *Lib. 1. Sent. 43. dist.* The Supper of the Lamb is no Ordinary, which men pay for, but a Marriage-Feast, to which we are freely invited, and admitted, and receive, as, *Grace for Grace.*

2. In another stream runs *St. Chrysost. Theophylact*, and *Rupertus*, who gloss it thus: *We have received Grace for Grace, (i. e.)* in stead of the Law which is antiquated,

Vid. Morton
contra meric.
pag. 53.

Hom. 13. in
John.
Alii in loc.

ted, we have received an everlasting Gospel, and a new Covenant of Grace ; which, as *Rupertus* speaks, is *Commutatio lucrosa*, a very gainful exchange.

in loc.

3. *Estius*, *Eman. Sa*, *Musculus*, *Cameron*, and *Gualter*, construe these words, *Grace for Grace* ; plentiful and abundant Grace ; *Gratiam super Gratiam*, as it were one Grace heap'd upon another ; privative Grace, to keep us from evil ; positive Grace, to enable us for good ; preventing, working, and co-working Grace ; God gives not sparingly, drop by drop, but plentifully : *I will pour out my Spirit*, saith he, *upon all flesh*, Joel 2. 28.

in loc.

See *Lapide* in
4 c. *Zach.* 8.

4. In the fourth place, *Maldonat* expounds it thus : *We have received Grace for Grace* : hoc est, *diversi diversam* ; *hic suam*, *alius aliam* : According to that of the Apostle, every man hath his proper gift, one after this manner, another after that, God bestows some of his gifts upon all, but all upon none.

in loc.

5. In the fifth place, I find *Gorran*, *Lyra*, and *Salmeron*, rendring it thus, *We receive Grace for Grace*, (i. e.) increase of Grace, for the well using of Grace first received. And this morsel may be wholsome enough, so it be received with a little Salt : *Habenti dabitur*, is our Saviour's own speech, *Mat.* 13. 12.

6. Learned *Deodate* in his Notes (of the first Edition) upon this place, runs single, and interpreteth it thus : In stead of that Grace which *Adam* had by Creation, we have received the Grace of Regeneration ; a greater Grace for a lesser Grace.

In his 4 cap.
in *Zach.* 8.
in loc.

7. Last of all, and best of all (in the judgment of *Cornelius à Lapide*) is the Exposition of *Arias Montanus*, *Melanchton*, *Calvin*, and *Deodate* in English ; with whom Cardinal *Tollet*, and the Jesuite *Contzen*, and *Lucas Brugensis* joyn in this particular, who expound

pound the words thus, *Nos accepimus Gratiam propriam, per & propter Gratiam Christi*; God being well-pleased in Christ, for Christ's sake, accepts us, *Gratificavit nos in Christo*, Ephes. 1. 3. 6. *Blessing us with all spiritual Graces in Christ*; and so we receive Grace for his Grace, according to the Apostle, *Rom. 5. 15. If through the offence of one, many be dead, much more the Grace of God, and the Gift by the Grace of Jesus Christ, hath abounded unto many. Of whose fulness we have all received, &c.*

Thus you see seven streams of Expositors, as many as the River *Nilus* had, which flow all in several Channels, from the same Fountain, which Fountain overflowing the Banks, like the River *Nilus*, waters thus the dry grounds, and makes them very fruitful. Now that we may not *Tantalize* in the midst of these streams, by bare speculation; Let us run over the parts of the Text, and take out of each part some water, something for our use: It shall be done very briefly, *tantum Canis ad Nilum*, only a taste and away.

First then, Is Christ the only Fountain of Grace, then let us not dig to our selves other fountains, *broken Cisterns, that will hold no water*; This was a double evil in God's people, *Jer. 2. 3. Who forsook God the fountain of living water, and hewed them out, &c.* *Alexander Hales*, for his depth of Learning, was call'd, saith *Sixtus Senensis*, *Fons vite*; but that was but an hyperbolical strain of Rhetorick: 'tis true of Christ; he indeed is that *Well of Jacob*, from whence alone we can draw the water of life; as for the well of Nature, that yields nought but puddle water, ever since 'twas stopt by the Devil, as *Isaack's wells* were by the *Philistines*, with earth, and earthly dispositions: As for the Saints, yea, the blessed Virgin her self, though the Ro-

Psal. 36 9.

Lib. 4. Biblior.

Gen. 26 15.

man

man Breviary, and Rosary, call her *Fontem gratiae & Matrem misericordiae*; Yet alas! she, like one of the *wife Virgins*, hath only Oyl enough for her self, in her own Lamp; and they are no wiser than the foolish Virgins were, that go to borrow of her in the time of need; Christ is the only *Magazine* of spiritual food, where we may buy without money, provision sufficient to nourish our Souls to everlasting life.

2. But though you shew us a fountain, yet may some thirsty Soul say, as the woman of *Samaria* did to our Saviour, *The well is deep*, and I have no Bucket to draw, and therefore I may be long enough at the *Pool of Bethesda*, unless some body put me in; and may be empty still, unless I may know some means, how I may fill my Bottle, and receive out of His fulness.

1. Then that we may receive of his *fulness*, we must *empty our selves*, First, Of our own filthiness, *Intus existens prohibet alienum*; that bitter water rather keeps out, than lets in the least drop of Divine Grace; Christ *emptied himself* for us, why should not we empty our selves for him; they that shall add sin upon sin, shall never receive *Grace for Grace*, but evil for evil, *malum pro malo culpa*: They shall receive the evil of punishment, for the evil of wickedness: Secondly, we must empty our selves of all conceit of our own worth, men must stoop down that will take water out of a Well; and this low way is the high way to be fill'd: for the humble Soul, saith *Parisensis*, is *vacuum spirituale*; and as natural things conspire to fill a *vacuum*, so do spiritual, to replenish the heart of the humble: the water of the Spirit runs down, and *stands* only in the low valleys, when as it *slides* off from the lofty Mountains; Thus hath he respect unto the *lowly*, whereas the *rich* in their own conceit, are sent *empty* away: Again as

we must be sensible of our own want; so in the third place, Luk. 1. 13. we must desire to be replenished; for, as the *thirsty* are only *invited* to come to the fountain, *John 7. 37.* so they only shall drink, *Esa. 44. 3.* Now thirst implies *ardens desiderium*, an earnest desire, and the Philosopher puts it in the definition, namely, that it is *appetitus frigidi & humidi*, and therefore, *As the Hart desireth the water-brooks, so must our Soul long after the fountain of our life; our Soul must thirst for God, even for the living God, who satisfieth the empty Soul, and filleth the hungry Soul with goodness, Psal. 107. 9.* And when we are filled; to whom must we return thanks, but to him from whom we received? *Descendit gratia, ascendat gratiarum actio.* The streams of our gratitude, must return back to the Ocean of his fulness; for when we have eaten and are full, we must not forget from Deut. 8. 10. whose fulness we received ours, but our mouths must be full of his *praise*, that have been fill'd with his *good-* Psal. 71. 8. *ness*; when we have drank of the *Fountain*, we must Psal. 81. 10. not, (as if we had drank of the River *Lethe*) turn our backs upon it, like a bucket, which, though it bend down to receive Water in the well, yet turns the bottom on't when once 'tis full: No, This, *exsiccat fontem*, dries up the Fountain, in respect of us. For, that Moon and those Stars, deserve to be Eclips'd for ever, that return not their thanks to the Sun, from whence they received their light.

Which, that they may do the better, and may truly *gratias agere*, they must diffuse their light to others; And this shall be the last inference which our Saviour himself makes: *Freely ye have received, freely Give.* Now Mat. 10. 8. look upon the course of Nature, and we shall see, that every Creature, by how much the more good it hath received, by so much the more communicative it is. In the

the great world, the Superiour Bodies disperse their influence upon the Inferiour. In the little World *Man*, the Head derives sense and motion, to the lower Members; the Stomach, nourishment to the several parts; in a word, *Non nobis solum nati sumus*; we are not born for our selves; but as 'tis said of Learned *Hooker*, we are born for the good of others: We are not *Lords* of the goods things we enjoy, but God's *Stewards* intrusted with the *Talents* of his manifold Graces, *Quæ distributa suscipiunt incrementum, & avarum dedignatur possessorem*, says *Pariscensis*, They are improved by laying out; but laid up in a niggards Napkin, make the possessors to become *Bankrupts*: for as those lights are extinguisht, which are close covered; so are those Graces taken away, that are not employed.

There must then be no *enclosures* in the Commonwealth of *Israel*, no *Impropriations* in the Church of Christ, (*i.e.*) we must not be *Conchæ*, to monopolize good to our selves alone; but *Canales*, having received from the Fountain of *Christ's* fulness, we must be *Conduit-pipes*, to convey the streams of his goodness to others; That so referring all to the Glory of the fulness of his Grace, we may all at last receive the fulnesse of Grace and Glory, and that through him, of whose fulness we have all received:

To whom, with the Father, and Holy Ghost,
be all Honour, and Praise, from this time
forth, and evermore,

A M E N.

THE



T H E
N E G L E C T
O F
SALVATION.

S E R M O N VII.

Heb. 2. 3.

How shall we escape if we neglect so great Salvation?

He Apostle having in the former Chapter proved the *Doctrine* of Christ's Divinity by such irrefragable Arguments, as may convince any that are not Clyents to the *Socinian* Heresie; in this Chapter he makes use of the premisses, and exhorts us to give earnest heed to the things which we have heard of Christ, and that we retain them so, that we do not, like leaking or crackt Vessels, let them run
Y out

will be our punishment, we shall not escape, *How shall we escape if we neglect so great salvation !*

First, Of the *Doctrine*. That the word of the Gospel, &c. Man could easily destroy himself, but save he cannot ; having no natural power, no not so much as passive, to any supernatural act. So that we may say of miserable collapsed man, as 'twas of him that destroyed *Carthage*, *Diripere potuit, erigere non potest* ; he could pull down that in a moment, which he can never make up again though he should live to Eternity. For to save one sinful Soul, is a work of greater power (in the judgment of *Aquinas*) I am sure of greater mercy than to Create the whole world. The Creation (even of the noblest pieces in it) being a work, (as the Psalmist calls it) *but of Gods fingers*, Psal. 8. 3. But Salvation is a marvellous thing, even a work of his *right hand*, and his *holy arm*, Psal. 98. 1, 2. There was in the Creation only a bare non-repugnance ; but in this a positive resistance, and What finite Nature is powerful enough for that work, which is of such infinite distance ? Indeed 'tis made a Question in Philosophy whether a Creature can Create ? But that Position of it, is Blasphemy in Divinity : Seeing 'tis the Lord that *makes us* (and remakes us) *not we our selves*, Psal. 100. 3. 'Tis he alone that *Creates in us a clean heart*, and *renews a right spirit within us*, Psal. 51. 10. For, as the Earth, though it have a natural aptitude, yet is not able by its own strength to restore it self from her winter nakedness, to her Spring-and Summer-garments, but by the virtue and efficacy of the Sun ; so much more, doth it exceed the Sphere of weak man's activity, to reduce himself from the total privation of primitive righteousness, to supernatural habits ; but by the power of the Son of Righteousness ; who alone gives us our *spiritual*

Eph. 1. 10.

life, John 10. 28. And whose *Grace* it is that brings *Salvation*, Tit. 2. 11. Of which *Salvation* though God himself be the principal efficient and immediate *Cause*, yet the preaching of the Gospel is the external *Instrument* and ordinary means whereby he doth effect it, which is therefore call'd the *Salvation of God* which was sent to the Gentiles, that they might hear it, *Act*. 28. 28. and the *Gospel of Salvation*, *Eph*. 1. 13. because 'tis the power of God unto *Salvation to every one that believes*, *Rom*. 1. 16. For as in the natural Generation of Man, we may truly say, that *homo generat hominem*, and yet the Soul *non fit ex traduce*, but is given by the Creator of all things: So in our spiritual regeneration, we may affirm, That the *Minister*, the *Man of God*, by the *immortal Seed of the Word*, doth work in us our new birth, (*I have begotten you*, saith St. Paul, *in Christ through the Gospel*, 1 *Cor*. 4. 15.) and yet the Spirit of Grace, which is the very *forma informans*, the Principle that gives life to the Soul, comes down from above, from the Author of every good and perfect gift. For; Paul may plant, and Apollos may water, and yet both do nothing, unless God give the increase. The preaching of Christ may be to the Jews a *stumbling-block*; and to the *Gracians* foolishness; and yet notwithstanding it pleaseth God by the foolishness of preaching (not by foolish preaching), but by preaching Christ Crucified (which seem'd foolishness to the world) to save them that believe, 1 *Cor*. 1. 21. And thus the preaching of the Gospel is termed the power of God to save men by. The action of the Principal Agent being attributed to the instrument; not for any internal, or essential *inherence*, of any such powerful virtue in the bare word, but for the external *Union*, or relative assistance that one hath with the other: which relation in respect likewise of the effect, is so near, and real;

real; that without the first, there is ordinarily no attaining the second. For without the Gospel-preach; there is no hearing, and without hearing no faith, and without faith no Salvation, Rom. 10. 14. and ver. 17. For the Soul of man is like a Door with a Spring-lock, which Adam could easily clap to, and so shut himself out of Heaven: but neither he, nor any of his Heirs could ever open without a Key: For, there must be first the Key of ^{Luc} knowledge to open the shut-eyes of a mans blind understanding, that he may see both his malady and his Medicine: and then the Key of David to open the door of his heart to let in Christ the Physician of his Soul: who useth not to enter into the heart of man, as he did into the room where his Disciples were assembled for fear of the Jews, *clausis foribus*, the doors being shut; but he first stands at the door and knocks, and calls by his word ^R in the mouth of his Ministers (who have also the Keys of ^N Heaven) and cries, as he did to the deaf man, *Ephata*, ^{o. 19.} be opened, and by this means the lock is turn'd, and he enters in. ^{Mar. 7. 34.}

St. Paul had this door opened to him at *Troas*, a great door, as he saith, 2 Cor. 2. 12. in respect of Believers ^{Eftius in loc.} there; and with the same Key he had before opened the heart of *Lydia*, Act. 16. ver. 14. St. Peter by this means brought 3000 Souls at one Sermon to cry, as the Jay-lor did to St. Paul, *Sirs, What shall we do to be saved?* ^A and he told them, what, Act. 2. 37. And having St. John his fellow-Colleague, they converted five thousand at once, Act. 4. 4. So lively, and mighty in operation, is the Gospel of the Kingdom of God (as St. Mark calls it) to turn men from the power of Satan unto God: I say, the preaching of the Gospel and of Salvation by Christ, and not the bare threatning terrors of the Law, pronouncing the Sentence of Condemnation, and of death:

death; For all the Arguments perswading men to come in to God, are to be drawn from some hope of pardon, and of being saved; by removing the Cause from the Bar of God's Justice, to his Mercy-seat; There is mercy with thee, O God (saith David); therefore thou shalt be feared, Psal. 130. 4. Because, saith Calv. *in loc.* men would rather fly from God, than come unto him, *Nisi recumbent in ejus gratiam*, if they did not rely on his Grace and favour. *Rent your hearts and not your garments, and turn unto the Lord*, saith the Prophet Joel. Why? For he is gracious and merciful, slow to anger, and of great kindness, Joel 2. 13. As Benhadad was perswaded by his Servants to prostrate himself in sackcloth to the King of Israel, though his enemy, with this Argument, because they heard that the Kings of Israel were merciful, 1 Reg. 20. 31. So, it must be the Evangelical promises of Grace, begetting an apprehension of mercy through Christ, that can bring a man to submit, and prostrate himself to the King of Heaven.

Now the Law being the strict rule of Justice, and having concluded all under sin, without either partiality or mitigation of rigour, pronounceth the Sentence of death against all malefactors, and so, in it self seems as terrible as the Laws of Draco the Athenian, that were written in blood; begetting rather dread and fear, than yielding the least ground for any hope of pardon; which made St. Paul call it, in opposition to the Gospel, The Cause of Wrath, the Ministration of Condemnation, and a killing Letter: [a killing Letter] not effective, not directly, as a Cause in it self, but *occasionaliter* as Aquinas expounds it; which occasion likewise is not *data*, given by the Law, but *accepta* taken by sin, according to that of Rom. 7. 11. *Sin taking occasion by the Law slew me*; for, sin presenting it self to the view

view of the Soul, through the Law, appears like an Object beheld through red Glafs, terrible, and bloody; and to behold transgression only with such *Spe&acles*, is the ready way to desperation.

'Tis only the property of the Gospel, to come like Noah's Dove, with an *Olive-branch* of peace (taken from the *Branch of Jesse* the true Olive) in token of God's mercy, and that the waters of his Judgments are ready to abate: And therefore, the Song of the Angels, who first brought the good news of it, was of Peace, and good will towards men, Luk. 2. 14. Which perhaps made the Apostle style it *εὐαγγέλιον τῆς εἰρήνης*, the Gospel of peace, Eph. 6. 15. as also *λογος τῆς καταλλαγῆς*, the word of reconciliation, 2 Cor. 5. 19. and, the Gospel of the Grace of God (because it certifies us of God's favour and Grace in Christ) Act. 20. 24.

But whilst we set up the Gospel thus, we must not thereby pull down the Law, which Christ *came not to destroy, but to fulfil*; and which the Apostle did not *disannul*, but *establish*, Rom. 3. ult. 'Tis not therefore like an old *Almanack out of date*, but hath its excellent use still; especially, for direction of our lives, for conviction of sin, and to send us to Christ. For this must first shew us what we are; and what we should be, before the Gospel can teach us how we may be such: That must be first applied, like *wine* to search the sore, or like a *Corrosive* to eat out the dead flesh; before this can pour in *Oyl* to supple, or bring a salving Playster from the Phylitian to make it whole. Mat. 5. 17. Gal. 3. 24.

For the Law like a sour Philosopher discovers Nature's defects, although indeed, like the Priest and Levite, it only looks on the wounded man, and so leaves him; but, *Ubi desinit Philosophus, ibi incipit Medicus*; Where the Law ends, the Gospel begins; and like the com-

compassionate *Samaritane* binds up the wounds of a broken heart, and a contrite spirit. So that the very fear of punishment, arising from the Law, may be of very good use sometimes. For, as the *Scythian Rebels* were reduced to obedience by the fear of *Whips*, which their Masters presented to them; so may the *Rebellious Servants of God*, with the terrors of his Scourge: which God in mercy sometimes turns to a good use; like a skilful Physitian, extracting a wholsome Medicine out of deadly Poyson; For indeed, unless *Love* come and drive out that *Fear*, the sorrow that ariseth by it will prove but *worldly*, which worketh death: but if faith which worketh by love, once come into the Soul, becoming then *Godly sorrow*, it *worketh repentance to salvation, not to be repented of*: Faith to such an one, being like the hand of Jesus, that saved *Peter* from drowning, who before, for fear, was even at the point of sinking; and which makes him, that he doth not any longer *love God for fear*, but *fears him afterwards for love*: and all this is done by the word of the Gospel, the voyce of Christ, which is able to raise a dead Soul out of the grave of sin, to the life of Grace. Since therefore we are called to the participation of this powerful Gospel, we ought highly to esteeme of it, and not *neglect*, but readily embrace the means offered by it for our Salvation: which was the second particular.

The use of the Doctrine, That we must not neglect this means, but lay hold, and make use of it, to *work out our Salvation*; We must not *neglect so great Salvation*.

Though it be a Conclusion as true as received, that in natural actions, *Cause secunda nihil agunt sine concursu prime*; and in Spiritual, That *Salvation is the immediate work of Christ*, Heb. 5. 9. Yet by concession,

sion, and attribution, is it likewise no less true, That as other Creatures have their proper operations, to their particular ends; so hath Man also, to his ultimate end, *Salvation*; God sweetly working in second Causes, according to their several natures, and dispositions, whether necessary, or free, and contingent. So that two subordinate Causes may produce one and the same effect, by one and the same action: The same, I say, *ex parte termini*, in respect of the thing produced; though not *ex parte principii*, in respect of the Principle producing.

Wherefore, Exhortations to faith, and obedience, ex postulations, promises, and patheticall intreaties, in holy Scripture, are no idle, and counterfeit impostures, but serious invitations, requiring something to be done of us. *Qui creavit te sine te, non salvabit te sine te: Aug.* God that made us without our selves, will not save us, unless we do our endeavour. For in things concerning Salvation, God doth not exercise his irresistible power, so far, as to carry men to Heaven against their wills; but the sweet attractions of his infinite love, must make us willing to use those means which he prescribes for attaining the end. (In pressing this, mistake me not) I am no *quintus*, &c. I extol not here the power of Nature, or of Free-will, St. Paul hath taught us to conceive more truly of our natural infirmity, That *of ourselves we are not able to think a good thought*, much less able to perform any good work.

But this it is, which I urge, that, It is not the vain talking of God's unsearchable Decrees, or the curious speculations about his secret Will: but the practise of his revealed Will, and doing our endeavour to live according to his Word, that must bring us to be saved at the last. *Non est bone & solide fidei, &c.* saith Tertullian, 'Tis not the part of a solid and

found faith, so to refer all things to the will and pleasure of God, as if there were nothing to be done by us. He that shall desire with *Balaam* to die the death of the righteous, without living the life of the righteous, is but like the silly Countrey-fellow in the Fable, who calling upon *Hercules* to help his cart out of the mire, would neither whip his horse, nor heave at the wheel himself. *Ludovicus* a Learned man in *Italy*, not well considering this order that God useth, grew to this desperate resolution, *Si salvabor; salvabor*; If I shall be saved, I shall be saved, though I live as I list; but afterward falling sick, he sent for the Physitian, who being made acquainted with his former Opinion, answered him in his own Dialect, *That if he should live, he should live without taking his Physick*; and if he must die, it must be so; and therefore need not use any means for recovery. *Ludovicus* musing in his bed of the matter, was at last convinced in his Conscience, that as means were to be used for the health of his body, so likewise for the salvation of his Soul; whereupon he recanted his former opinion, took Physick, and was happily cured of his bodily Disease, as also of that Disease of his Soul.

There are many in the world, whose actions, I fear, are probable Symptoms that they are sick of *Ludovicus* his Opinion, that can say, *They rely upon God for Salvation*, and yet do the work of the Devil, to whom I could wish his Physick, if so be it might cure'em of that Disease. We must know, that none go now to Heaven, as *Elias* did, hurried in a Chariot; nor like *St. Paul*, rapt up thither by a violent motion: No, as the *Civilians* say of their Law, so may we say of the Gospel, *Non scribitur dormientibus, sed vigilantibus*, it is not given for dull sleepers; as if men might go to Hea-

Heaven in a dream, but for such as being awake, may walk according to the same. Living therefore now in the time of Grace, wherein we enjoy the means of Salvation; let us not abuse the goodness of God, nor *turn his grace into wantonness*; but let us be allured by his loving kindness, *to walk worthy of the Lord*; and that *our conversation, may be such as becomes the Gospel of Christ*, Philip. 1. 27. And this Argument St. Paul urgeth to his *Romans*, Rom. 13. 11, 12. *It is high time, saith he, to awake out of sin: for now our salvation is near; the night is spent, the day is at hand, therefore let us cast off the works of darkness, and let us put on the Armour of light*; as if he had said, Behold, now is the accepted time; behold, now is the day of salvation; the night is past, the dark shadows of the Law are vanished; the day is at hand, the Sun of Righteousness is risen, and the light of his Gospel shines amongst us; therefore let us cast off the works of darkness, and let us walk as Children of light; as he exhorts with the same reason his *Ephesians*, Eph. 5. 8.

The most perswasive Argument to beget love, is love it self; because the perfection and force of it, consists chiefly, saith the Philosopher, *in vi unitivâ*, in uniting it self to the Object, and the Object to it. Now that God should prevent sinful men with the riches of his mercy, by giving them means of Salvation, before they could expect, or deserve them, is the highest point of love the understanding of man can conceive; for what greater love could flesh and blood desire, than that the Son of God should become the Son of Man, and, for our Redemption and Salvation, suffer that voluntarily in our flesh, which unto flesh and blood seems most distastful. His loving-kindness then to us should be a *Loadstone* to draw our love to him; which Load-

stone, unless we touch it with neglect, and contempt, (the very Garlick of *Egypt*, to hinder the force of it,) would unite even a very heart of iron, by unfeigned Obedience to his Will. The gentle entreaty of a loving Father, useth to prevail more with an ingenuous Son, than a threatening command; and shall the surpassing love of God our Father propounded unto us, prove ineffectual, and frustrate? Oh! Let the sweet promises of the Gospel, tending Salvation to us, and the gentle entreaties of God's love, allure us to Evangelical Obedience; and to *work out our Salvation with a filial fear, and trembling*. If the very sight of the King of *Moab* sacrificing his Son, moved his enemies to leave their siege: O let the meditation then, of the King of Heaven's sacrificing his Son for us, much more move us to leave our sins.

2 Reg. 3. 27.

If we will not believe him on his bare word, he swears unto us, That *as he lives, he desires not the death of a sinner, but that he return from his wickedness and live: Why will ye die, O ye house of Israel? Doe but come unto me, being heavy laden, and I will ease you.*

Ezek. 18. 3. 31

Mat. 11. 28.

Methinks such pathetical streyns, should dissolve even a heart of flint, into melting tears; wherefore give me leave to use *St. Pauls* perswasive intreaty, drawn also from the love of God, *Rom. 12. 1, 2. I beseech you, Brethren, by the mercies of God, (not by his power or justice) nor by any other attribute of Majesty, but by the sweet mercies and love of God (I beseech you) that you present your bodies a living sacrifice, holy, and acceptable unto God, and fashion not your selves like unto this world, (this evil wicked world, as the Apostle calls it,) but be ye transformed by the renewing of your minds; for since he draws us with the Cords of his love, let us cease to draw iniquity with Cords of vanity: and like*
the

the spouse in the *Canticles*, being drawn by him, let us run after him; especially since he exerciseth his patience and long-suffering towards us, expecting our conversion, and not willing that any should perish, 2 Pet. 3. 9.

The time was, when many desired to see, and to hear those things that we do, and could not; for to us living under Grace, in the glorious Sun-shine of the Gospel, God manifests himself more clearly; than ever he did under the Law: For, though he went before the *Israelites*, and his Glory appeared unto them; yet it was in a Cloud, *Exod. 16. 10.* Yea, to *Moses* (whom *Trebellius* calls, *solum Dei familiarem*; the only man that God was e're familiar with,) yet even to him he appear'd in a Cloud, *Exod. 24. 16.* All those days were over-cast, and cloudy; we read of no Sun-beams that ever came into the *Tabernacle*, for 'twas all covered with several coverings, & a Cloud likewise covered those coverings, *Exo. 40. 38.* Yea, even in the place where he most clearly express'd himself, even within the Veil, before the Mercy-seat, there also he appeared in a Cloud, *Levit. 16. 2.* Exod. 16.

But since Christ, the Sun of Righteousness is risen, all these Clouds are dispell'd; *Velata sunt revelata*, the Cloud is removed from the *Tabernacle*, the Veil is taken from *Moses* his face, the Veil likewise of the Temple is rent; so that cloudy, and obscure things, are made clear as the noon-day. For after Christ's Nativity, as the natural days begin to lengthen, so since then the days of Grace have lengthned so, that they have been like the days about the Pole, without any night. Let us therefore imitate the Inhabitants near the Pole, who (as *Procopius* relates) after their long night, which lasteth for many nights together, when the Sun returns again, deck them-

Joh. 16, 12.

themselves for joy, in their best apparel; So let us, who after a dark night of Superstitious ignorance (not for many moneths, but for some hundreds of years) have had the Gospell's bright beams shine again unto us, which for these hundred years, like *Joshuah's-Sun*, hath stood still in our *Gibeon*, and never set; let us therefore, now for shame, cast off the sinful rags of the old man, and be cloathed with the garments of the new, with the garment of Righteousness, with the Wedding-garment of Faith, and Repentance; yea, *Let us put on the Lord Jesus, walking uprightly as in the day*, Rom. 13. 13, 14. Let us thus, yea thus, express our thanks to God, that we were born in blessed and happy times, under the means of Grace and Salvation.

Socrates was very thankful, that he was born in *Athens*, because 'twas the most famous Uniuersity then in the world, though ignorant of the true God. *Philip* of *Macedon* rejoyced much, that his Son *Alexander* was born in the time of *Aristotle*, though he was to learn of him nothing but *Philosophy*. How much more ought a Christian to rejoyce, and how is he more bound to be truly thankful, That he was born in the Golden times of the Gospel, and under the means of *Grace*, which tender to him Salvation, and a Kingdom? A Kingdom, I say, which should methinks skrew up the most leaden, and dull spirit, to a holy ambition; for what will not men attempt, to gain an earthly Kingdom? *Cesar* for the obtaining of a Crown, would permit a man to break his Oath. *Pope Sylvester* the Second, as *Platina* reporteth, and *Alexander* the Sixth, as *Balans* tells the Story, gave their Souls to the Devil, for the purchase of a Popedom; I could tell you what *Phocas* did for an Empire, & what *Richard* the Third, and others since have done for an Usurped Scepter; Now, if men will venture their lives,

and

and give away their Souls, which are worth the whole world, for an earthly Kingdom, which though never so large, is but a Needl's point in respect of Heaven, what should a Christian do? yea, what should he not do for an immortal Crown reserved in the Heavens, that fadeth not away? Let us not like the *Indians*, sell such rich Jewels, for the painted robes of the World, but seeing God gives us means, and Grace by the preaching of the Gospel, to obtain such a Crown; Let us embrace the occasion, and, in the Phrase of my Text, *Let us not neglect so great Salvation*; for if we do, *We shall not escape*: Which is the Third particular, *The Reason to enforce the Use*; Which I shall branch into three heads:

3. Part.

We have means of salvation offered, let us not neglect, but embrace them;

1. *Left we be taken from them.*
2. *Left they be taken from us.*
3. *Left by neglect of the means,* and contempt of God's Grace, we draw upon us, the heavier judgment, both here, and hereafter: *We shall not escape*;

For,

1. First, We may be taken from the means, for man's life is but *breve suspirium*, but a short panting for breath; so short, that the wiseman allots no time to live, but only *a time to be born, and a time to die*; as if our very Tomb stood in our *Mother's womb*, and our *Cradle* in our *Grave*.

Wherefore when God tenders us Salvation by the word of his Grace, we must not answer him slightly, and carelessly, as *Agrippa* did *Paul*, *To morrow I will hear thee more, concerning that matter*. For alas! How many have seen the Sun-Set, with the Rich man, that never

never saw it rise again; and have seen it rise with the men of *Sodom*; that never saw it set. That therefore we doe (as Christ said in another case) we must doe quickly. For though the marrow now flow in our bones, and our blood be hot in our veins, and we empriden our selves in the strength and flower of Nature; yet may we suddenly drop down into the Grave, and so all our thoughts of laying hold of Salvation, perish. For how many young men, I fear, are now in Hell for their neglect? that thought to have been better when they came to be old.

This Argument is so confirmed by daily experience, that the urging of it requires no longer discourse; *Dum loquimur, transit vita*, whilst we are speaking of it, *Our time passeth away, and we are gone*: Neglect not therefore, the means of Salvation; but presently lay hold, lest we be taken from them.

Secondly, Lest the means be taken from us, both inward and outward: For the spirit of Grace, as it bloweth where it listeth, so likewise when it listeth, and will not run Lacquey to wait upon man's pleasure: for as there is a time, when God will be found, *Isa. 55. 6.* so there is a time, when he will not be found, *Prov. 1. 28.* Slip not therefore the time of thy visitation; thou mayst have that offered to thee, in one moment, which as thou embracest, or neglectest, may either make, or marr thee for ever. God indeed never forsakes any, as long as they do not forsake him, *2 Chron. 15. 2.* But if men once requite his love with contempt, and with rejection; he will punish them with poenal dereliction; if they do not add their endeavour, he will substract his favour.

Wherefore cherish all holy motions, and embrace all good occasions, which may beget such motions; doe
not

not grieve, nor quench the Holy Spirit of God, lest he withdraw Himself, and the ministration of his Gospel from thee, as 'tis called, *The ministration of the Spirit*, 2 Cor. 3. 8. For God threatned the Church of Ephesus, that he would remove their Candlestick, unless they repented, Rev. 2. 5. And so he threatned the house of Israel for the contempt of his word, by the Prophet Amos, that he would send a famine in the Land, not a famine of bread, or a thirst of water, but of hearing the word of the Lord, when they should wander from Sea to Sea, and from the North to the East, running to and fro to seek the word of the Lord, and yet should not find it, Amos 8. 11. For if his Vineyard after planting and pruning, digging and dunging, shall bring forth nothing but wild grapes, in stead of good fruit, he will take away the hedge thereof, and break down the wall thereof, (the hedge of Discipline, and the wall of Government) and will lay it waste, Mai. 5. 1, 2. Or if his Tenants to whom he let out his Vineyard, kill his Servants, stone his Prophets, and not reverence his Son, he will miserably destroy these wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their season, Mat. 21. 41. How is Sodom, that was once as fair as the Garden of Eden, and as pleasant as the valley of Egypt, where righteous Lot dwelt, (and doubtless shewed them the way of Salvation) how did Hell descend out of Heaven upon them for their contempt? And how was it turn'd into a stinking fen? How is Jerusalem, that was once the place of God's worship, the place where his Honour dwelt, become a heap of stones? and the holy Temple a den of savage Beasts? How doth Judea, and the Land of Palestine, groan at this day, under the Tyranny of Zizim and Ochim, Turks and Infidels? How many Asian and

Eph. 4. 5.

2 Pet. 2. 7.

Gen. 13. 10.

Esa. 13. 21.

African-Churches, that were famous in the Apostles times, how are they quite raz'd, and ruin'd, having no other defence, but a few *paper walls* of a little *History* to maintain their Memories: And from these Examples (and others that I could give you) we may well reason thus with our selves, That, if *Judgment began thus at the house of God*, and *spared not the natural Branches*, for their neglect, and contempt; Can we think, that it will spare the ingrafted? If God sent a Bill of Divorce, and forsook his first Love, the Church of the Jews; May his latter Spouse, the Church of the Gentiles, presume to escape, if she proverallike disloyal? If it hath been done thus to the *green tree*, what shall be done to the dry?

If the Holy City, the City of God, and his Temple there, have been made a spectacle of Divine Justice; Can we think that our *Babylon*, if it had continued *Babylon*, a City of confusion, could have stood long? If those Eastern Churches had their *Golden Candlesticks* removed, Can the Western think that her *Lamps* shall continue for ever? I am sure, that the cause of their overthrow, and the ruine of the most glorious Kingdom, and Churches in the world, hath been their sins; That *Trojan Horse* within the walls, hath ever ruin'd the City, and can we think that our transgressions will not call as loud for vengeance, as others have done? *Quando uberior vitiorum copia?* When was there ever seen, a greater Crop of iniquities? Though they have been crop'd, and cut, for divers years together, with the sickle of God's sharp, and severe judgments; yet they have grown the thicker, and their heads appear still, Heresie and Schism, Profaneness and Atheism, still in the Church; Injustice and Oppression, Perjury and Lying, Pride and Hypocrisie, Drunkenness and Wantonness,

ness; Envy, Hatred, Malice, and all Uncharitableness, and what not, in the State.

And shall not God visit for these things? Shall not his Soul be avenged on such a Nation as this? Jer. 5. 9. Can we think, that a house infected with such kind of Leprosie, will not be pull'd down at last? For my own part, I think iniquity so much abounds, that I wonder the world it self hath stood thus long. Let me therefore, take up the Preface, of almost all the Prophet's Sermons for a conclusion of this, *Hear the word of the Lord, ye house of Israel, ye house of Jacob; and, that whilst 'tis called to day, hearken unto his voice, and harden not your hearts:* Since there is light still shining among us, let not men any longer *love darkness* John 3. 19. *rather than light*, lest the *Glory depart from our Israel*, and the *Ark of God's presence*, the light of the Gospel, be taken from us; for then, as the *Barbarians* in the *East-Indies*, seeing the great *Eclipse* in the year 1600, are reported to have fasted, and wept, crying out, *O nos miseros, quoniam Draco devoravit Solem!* So, if we should suffer such an *Eclipse* of the Gospel (*Capite & Caudâ Draconis*) by that *red Dragon* with seven Heads, that *draws with his Tail the third part of the Stars of Heaven*; How would our mirth be turned into much mourning, and the Songs of our Temples, into howlings and lamentations? I will not prognosticate any such *Eclipse*, God forbid, that it should ever appear above our *Horizon*, so long as the Sun or Moon endureth. Yet this we may still justly fear, that, unless the cross motions of our hearts become retrograde from sinful courses; unless the words of our mouths prove more celestial, and uniform, tending to peace, uniformity, and unity; and unless the actions of our lives pass from their *Diametrical opposition* to God, and his Grace,

3. Part.

and become more regular to the *First Mover's* Will, I say again (and mark it) that we may still justly fear a partial, if not a total *Eclipse* of this glorious light, which hath a long time shined in our darkness; if our darkness apprehend it not, and if we do not apprehend it, we shall not *escape* besides unpunisht: Which brings me to the Third and last particular, That by the *neglect* of the means of *Salvation*, and by the contempt of God's Grace, we shall yet draw upon us the heavier Judgement.

Psal. 147. 19,
20.

Bernard.

What our high Prerogatives and Blessings have been, wherein for fourscore years we have out-vied the felicity and pride of Foreign Nations, the world can testify; though some were so blind that they could not see it, till they found it true by the want of it. What wonders God hath since wrought to restore us to it again, I will not here tell you; If ye do not know them, ye are unthankful; and yet more unthankful, if ye do not acknowledg them. Howsoever, thus much ye must needs know and acknowledg, That God in the darkest and worst of times, still shewed his word unto Jacob, and his statutes and Ordinances unto our Israel; He did not deal so with every Nation, neither have the heathen had the knowledg of his Law. But we must know withal, that where God bestows greater means of Grace, there he expects a greater measure of holiness; where he confers a greater portion of gifts, there he requires a greater proportion of grace. *Quot dedit in radice fibras, tot requirit in brachiis ramusculos*; Look how many sprigs he bestows upon the roots, so many twigs he requires on the branches. And the Poets by the same Analogy would needs have *Briareus* to have an hundred hands, to whom they had given fifty bellies; for, *To whomsoever much is given, of him likewise shall be much required*, Luk. 12. 48.

If

If therefore God's *blessings* make us grow rather *wanton*, than thankful; if we turn the *dew* of his Grace, into a *rank pasture* to fat our selves in sin; if the *Oyl* of his mercy, make us more *nimble* in feats of impiety, than active in his service; and lastly, if his Prophet's *invitations*, and tenders of Salvation cannot *wooe*, or win us, to lay hold on it; but their Sermons, esteemed no better than *Cassandra's* Prophecies, or like *Paper-bullets* shot against a *brazen wall*, can nothing prevail: Then will the Lord himself come, in the fierceness of his wrath, like a man of War; and draw a Sword, like the Sword of *Saul* or *Gideon*, which never return'd empty from the blood of the slain, or the fat of the mighty: for the *wrath* of God kindles out of the *ashes* of his flaming love despised; and he that forbore his own beloved people *fourty years* in the *wilderneß*, yet because after they had seen his Glory, and his miracles, they had notwithstanding *tempted him* no less than ten times; He *swore in his wrath*, that they should never *enter into his rest*; yea, afterward for abusing his mercy, he was so incensed against them, That if *Moses* and *Samuel* had been their Advocates to beg their pardon; yet he would not be entreated, *Jer. 15. 1.* But out they should go, to *Death*, and to the *Sword*, to *Famine*, and to *Captivity*, *Ver. 2.* And then cries the Lord by his Prophet there, *Who shall pity thee, O Jerusalem? who shall bemoan thee? Who? Why shall not God, who is the God of pity? No, saith God, at the sixth Verse; Thou hast forsaken me, and gone backward; therefore will I now stretch out my hand against thee, and destroy thee:* For when the sins of a people are once come to a *crimson* die, then God fills them a Cup of *red wine* to drink; *Psal. 5. 8.* when they are once *settled upon their lees*, then he pours out the *dregs of his wrath*. For as sweet things,

as Honey, &c. not well digested, turn into Choler; so the sweetness of God's mercy abused, turns at last into the bitterness of judgment, and Choler of displeasure: And as Physick, if it do not work upon the Disease for the curing of it, becomes it self a Disease, and at least increaseth it; So God's loving-kindness abus'd, and Grace hindred in the operation that it hath about the cure of the Soul, increaseth the sin, and turns to a greater punishment; for men do but heap, and *treasure up to themselves* by it, *wrath against the day of wrath*, Rom. 2. 5. For, like *Tamberlin the Scythian*, if his white Flag in token of mercy, and his red Flag menacing destruction, cannot bring men to submission; then he takes his black Flag, the Messenger and Ensign of Death, and chargerh his Sword to eat up their flesh, and his arrows to drink up their blood. And hath not the *deadly Arrow*, and the *Sword* of the Lord, as the *Pestilence* is called (*Psal. 91. 5. and 1 Chron. 21. 12.*) have they not been even drunk with our blood? What havock and destruction have they made of late, in our *English world*? where not *only thousands, have fallen besides us, and ten thousands at our right hand*, but ten timesten thousand, yea, I believe double the number that fell in *David's time*, hath fallen this last year in our *Israel*; and yet *God's anger is not quite turned away, but his hand is stretched out still*: And if we be not bettered by this Correction, we may be consumed, for ought I know, *by the means of his heavy hand, and his iron rod, may break us as small as Clay in the streets*; for, *Contemptum manet severior vindicta*, They shall be sure to pay for it, who requite his love and mercy with contempt and ingratitude: For, see what the Lord saith upon this account to the house of *Israel*, Amos 3. 2. *Yea, O Israel, have I only chosen out of all the fami-*
lies

lies of the Earth ; therefore I will surely punish you for all your iniquities. The Reason seems strange ; you have I only chosen, therefore will I punish you ; one would have thought, that he would have said, Therefore will I spare you : Yet Calvin and Pelicanus give this Reason in loc. why God threatned to punish his own people more severely than others, *Quia tot beneficiis obstricti, non respondebant Dei expectationi* ; because being more deeply obliged by many favours from God, they did not answer his expectation, but contemn'd the riches of his Grace. *Tantò major sequetur Pœna, quantò major præcessit Gratia*, saith Ferus, By how much the greater Grace hath gone before, by so much the greater punishment shall follow after. To this I may add that place in Ezek. 9. 6. Where the Lord Commands the men with the slaughter-weapons, to begin to destroy at his Sanctuary ; They were to begin to destroy there, because that was the place he had most manifested himself in ; neither (saith the Text there) *should their eye spare, nor have any pity*, ver, 5. According to that in 1 Pet. 4. 17. That Judgment was to begin at the house of God, because he had taken most care of that, and shewed most love unto it ; and if it begin there (as the Apostle goes on) *What shall be the end of them that obey not the Gospel of God ?* They shall be sure, not to escape, but be severely punisht. The reason of this is given, Luk. 12. 47. *He that knoweth his Master's will, and doth it not, shall be beaten* (not with a few, but) *with many stripes* ; because every degree of knowledg is so far from extenuating the least defect of practice, that it aggravates the same : whereas ignorance (so it be not gross and wilful) though it do not absolve simply, yet it excuseth partly many sins : Our Saviour puts up a Petition to his Father in the behalf of his very Persecutors, with

Luk. 13. 34.

a motive drawn from their ignorance : *Father, forgive them, for they know not what they do.* It was *Tertullian's* Apology for the Gentiles sins of Omission ; *Si scissent, fecissent* , If they had known the things of Salvation, they would have done them. And *St. Paul's* , for the Jews sin of Commission : *Si scissent, non fecissent* ; If they had known it, they would not have crucified the Lord of glory, 1 Cor. 2. 8.

Bucer. }
Calvin } in
loc.

Ignorance (saith the School) excuseth à tanto, from the degree of sin, though not à toto, not wholly from the sin it self; according to that of our Saviour in *John* 15. 22. *If I had not come and spoken unto them, they should have had no sin;* (not that they had been altogether innocent and blameless, but that their sin had been less hainous, and more pardonable;) but now (saith he) *they have no cloak* (*id est*, no pretence, or excuse) *for their sin;* for by so much is a mans sin the fouler, by how much his knowledg is the clearer; and therefore, if ignorance be beaten with rods; sins of knowledg certainly shall be punished with *scorpions*; Wherefore since God still sends his Physitians to tell us we are sick, and withal, with the Balm of *Gilead* to cure our mortally-wounded Souls; let us not reject the Sovereign-Medicine, and the all-healing Plaister; for then nothing but death attends us. If *Babylon* will not be healed, when God would have healed her; then God leaves her to her self, and gives her over to destruction, *Jer.* 51. 9. And woe be to a people, if God depart from them, *Hosea* 9. 12. That's the very curse of all curses, the bottom of the Vial, and the dregs of God's Vengeance. If God send his Embassadors and Heraulds to a City, to desire their Homage and due Allegiance, if they refuse to receive them, or to hear their words, it shall be more tolerable for them of *Sodom* and *Gomorrha*,

morrah, in the day of judgment, than for that City, Mat. 10. 14. How did Christ whet his stile to upbraid *Corazin* and *Bethsaida*? And with sharp threats of woe, grate their obdurate hearts? Only because of this, that his *mighty works* (and words too), had been *done*, and spoken there, and yet they repented not, Mat. 11. 21. For if God's favours, like the *Israelites Quails*, be cast about mens Tents, and they refuse to gather them; if the abundance of *Manna*, like the exuberance of *Nilus*, breed a barren-loathsomness, or a loathsom-barrenness; so that it be said of a Land, as it was said of *Greece*, That there was never less Wisdom in *Greece*, than when the Seven Wise-men lived in it; never less practice of Piety, than now when there is most preaching of Piety. The Antient of Days will then at last come, and plow up their flesh, and harrow their skins, and turn them, like *Babylon*, into a Cabin for Ostriches, and a Den for Dragons; for if his words of *instruction* cannot prevail, woes of *destruction* shall be our portion; if the *Golden Scepter* of his gracious mercy, held out unto us, cannot allure us to touch the top of it, and tast of his favour, his *sword* of Justice shall execute Vengeance, and the *Rod* of his indignation shall break us in pieces like a *Potters vessel*.

For though God have *leaden feet* when he goes to punish, *festinans lenis*; and though judgment come limping, *pena pede claudis*, as the Poet saith: yet when he strikes, he hath *iron hands*, and strikes with a vengeance; and *tarditatem pena gravitate rependit*, the longer he is lifting up his *Axe*, the heavier, and the sharper will be the blow, when he lets it fall; in a word, Those *Trees* at whose roots the *Axe* is laid, if they bring not then forth good fruit, He will hew them down, and make them fuel for his burning fury; 'till Eternity it

Mat. 3. 8.

self have a period. Higher than this, or rather lower, I cannot go; and therefore this shall put a period to my last point: only I am loath to leave you there, or to dismiss you with so sad a Meditation; for though I have met you now, as the Angel met with Balaam, with a drawn sword, to turn men back from their evil courses; and as St. Paul did his *Corinthians*, with a rod, to scourge those that will still go on; yet I desire with the same Apostle, to close in love, and in the Spirit of meekness.

1 Cor. 4.

Give me leave therefore, to speak but one word more, viz. That God's Glory, and his presence doth still appear amongst us; And, that he hath opened a Door of hope in the valley of Achor (*id est*) in the midst of our disturbances, and confused perplexities; (as the word signifies): If we will yet but hearken to him, and turn from our evil ways, he will turn from the evil which he intended to do unto us. Jer. 26. 34.

Hos. 2. 15.

Wherefore, seeing God gives us means of Salvation still (both Temporal and Spiritual) and expects with patience our unfeigned amendment. Let me conclude all with that gentle Exhortation of the Apostle 1 Cor. 6. 1. I beseech you, Brethren, that ye receive not the Grace of God in vain; but that his goodness, beyond our expectation, shew'd unto us, may lead us to repentance: And the Lord give us all his Grace, that we may not now Neglect so great Salvation.

A M E N Lord Jesus.

THE

THE WAY.

SERMON VIII.

Psalm 39. 1.

I said, I will take heed unto my ways, that I offend not in my tongue.

Is concluded by a General Council of Interpreters, that this Psalm was penned by David : who though as a King he were clothed with Majesty, yet, like an ordinary man, he was a *subiect* to misery, and wrapt in calamities : for whereas the King's Crown hath usually but one Cross on the top of it, his had many ; so many, that he had sunk over head and ears in the floods of affliction, had not the holy Oyl, poured on his head, kept the same above the waters.

To give you a Catalogue of his particular troubles, would be troublesome for me to reckon, and tedious for you to hear ; I might name them, *Legion* ; or as *Levi* said of Gad, *Behold a Company* (The paws of a

Bb 2

Bear,

Bear, the jaws of a *Lion*, the Spear of *Goliath*, and the fear of *Saul*, which made him fly to *Nob*, from thence to *Gath*, afterward to the *Caves* and holes in the rocks: so that he was fain even to steal his life, and live like a *dead man*, under ground.

But *David's* patience, and his valour, conquered all; the Crown was at last placed on his Royal head: but after it was on, ready it was to be kickt off. For behold his *rebellious Son*, like another *Brutus*, would needs have stab'd his own Father; and his unnatural disloyalty, under-propt with devilish Policie proceeded so far, that his distressed Father was forc'd to flie from his Palace at *Hierusalem*, with a heavy heart, and full of sorrow.

And now when the height of his grief deserv'd rather the depth of compassion, than rayling reproaches: Behold foul-mouth'd *Simei* entertains him with reviling curses; and cowardly smites him *gladio bris*, with the sword of the mouth, whilest he was flying *ab ore gladii*, from the mouth of the sword: This base Dog that fawn'd upon his Master, both before, and after, when he was in Command at home; but being now driven out of doors, he barks at him like a stranger, with biting calumny. Ye may hear how the *Man of God* is branded by the spight of a devilish Tongue, for a *Man of Belial*; the *Anointed of the Lord* (twas a marvel he call'd him not *Traitor*, as some of late have call'd their *Sovereign*) is tax'd for an *Usurper*; and a cruel *Murderer*. Thus did *Simei* cast dirt in the Royal face, and bespatter'd him with lying slanders; he cast stones at him, saith the Text there, *ver. 13*. Yea, *Lapidibus locutus est*, he gave him such hard words, as no stomach could ever have digested; but such as *David*, that was set on fire with zeal, And yet was thought by some

2 Sam. 16. 7.

ver. 13.

Psal. 39. 3.

2 d B

some

Some (though *Bellarmino* labour to clear him) that his good nature did hardly brook this provoking affront, without some sparks of indignation; and, to say the truth, such a base indignity, had been able to have stirr'd the passion of a Stoick, and struck fire out of Patience it self. So that we may conceive, that *David* had now not only fightings *without*, but a conflict *within*, the *flesh* (like another *Absolom*) rebelling against the *spirit*: for, Could flesh and blood put up such opprobrious speeches, without so much as a reterision? Is the Champion of *Israel* become such a Coward, as to take the *Lye*? Yes, the Spirit tells him, that a man must go out of himself, that he may enter Heaven, whither *flesh* and *blood* enters *not*; and therefore with an humble submission to God, he is content silently to suffer, rather than to revenge; and resolves, though 'twere *pain* and *grief* unto him, to muzzle up his mouth, and bridle his *tongue*; that he may seem neither to take, nor to give offence; for, notwithstanding all the indignities which he suffer'd by *Shimei*, and his other Enemies (which most of the Fathers think to be the occasion of the *Psalms*) he absolutely resolves, and says, That he *will take heed to his ways that he offend not in his tongue*.

In Loc.
Copen. in
Tex.

Apud Lorin.
in loc.
& Lyra.

Which words divide themselves into two parts:

1. *David's deliberate resolution*, [*Dixit*] he said.

Cajet. in loc.

2. The business resolv'd upon for execution.

Where we have, *David* intended, That he would *take heed*.

1. An Act intended, That he would *take heed*.

2. An Object propounded; and that twofold:

First, *General*, All his *ways*; where we have the

Universality; *ways*, in the *plural*: And Secondly, the

Propriety, his *own ways*; that he sin *not* in them.

Particular, his *tongue*, that he offend *not* in that.

And first of his, *Dixit*, his Resolution; in which

point

point *David*, doubtless offended not, when he said; that he would take heed to his ways, that he offended not in his tongue.

There is a twofold Saying, or word.

1. *Abz. interior*, The mental word, which is Thought.
2. *Abz. exterior*, The vocal word, which is Speech; thought being as it were the *issue* of the mind, and speech as it were the *Midwife* of thought: And these two, are so nearly linkt together, that the same word, us'd in the Text, *Abz.*, signifies both: which implies the harmony and consent, that ought to be between the tongue and the heart; that the clapper of the tongue, if it be well hung, should always strike, as it was moved by the strings of the heart: Interpreters do generally think, that *David* talked only to himself, in the secret of his heart; because in the *third Verse*, 'tis said, that he held his tongue, and spake nothing: he only thought, as the *Geneva Translation* reads it, he communed with himself, in the Chamber of his heart, and was still.

Coppen.

Now, *Cordis canorum silentium*, as *St. Augustine* phraseth it, The dumb language, and silent speech in the heart, according to the School, is two-fold, either, *Divers speculativum*, to think only in a speculative notion, that his ways were to be look'd unto in general, or *Dicere practicum*; upon a deliberate consultation, and a practical dictate of the understanding, absolutely to conclude, and resolve in his will, that he would have a strict eye over all his actions in particular; and this was holy *David's*, *Dixi*; which some expound, *Meum propositum*: Others, *Mibi ipsi promisi*: A third, *Animo meo decrevi*; the most, *Firmaverit apud me constitutus*: All making up this fixed purpose, and conclusion, his strict promise with himself, and devout resolution,

Ambr.
Lyra.
Coppen.
Bellarm.

lution, to make the Law of his God, the rule of his life; and to *keep the doors of his lips*, according to the Prophet's own Phrase, *Psal. 17. 3. I am utterly purposed to keep thy Law, that my mouth may not offend.*

The studied Speeches of the Orators of our times, do usually end, and conclude with *Dixi*: Whereas the sweet Rhetorician of *Israel*, makes it his *Exordium*; his Devotion begins with resolution, and his Example should be the pattern of every Christian: The very Title of the Psalm brings it down to us, *as it is*, as the Septuagint renders the Title; because (saith *Belarmine*) 'was to be sung not only in *David's* time, but *usque ad mundi finem*, even by us, on whom the ends of the world are come.

And if ever resolutions were needful, they are doubtless now, in this latter age of fickle looseness; wherein goodness wants no disheartnings, and vice finds too much encouragement. *Doctor Resolution* (the Title of an *Bacon*, old Schoolman) is fit to be taken up by every true Christian, that he be fixt, and resolute; for the unresolved man (the ballance of whose judgment hangs in *aquilibrio*) is never long of one minde; but sometimes of this, and sometimes of that, as the shittleness of his own giddy Brain, and the variety of several Objects move him; being like a *wave of the Sea*, which the wind of every Temptation tosses up and down: *as it is* *Lapid. in loci*
as it is *Jac. 1. 8.* The wavering double-minded man, is *Jac.*
 unconstant, unfertile, and confus'd (as the word signifies) in all his actions; he is troubled with the *staggers*, and, like the flaming Sword, turns several ways; for he would fain seem and be thought to love God, *Gen. 3. uk.*
 and makes fair pretences, &c. yet his affections run after the world, and after his base and corrupt ends; he saith, he hopes well, and intends better; and yet he believes

lives ill, and doth worse ; whilst he lifts one eye up to Heaven, he casts the other down to earth : Like the Estridge in the Fable , he is neither for the Birds nor for the Beasts, but stands in *bivio*, doubting which way to chuse, whether *viam Regiam*, or *viam Erraticam* ; being, by the way, neither fish, nor flesh, but as the stream of the times go, he perhaps may be both. So that like a double-creas'd picture, look upon him on the one side, and you would suppose you saw the devout countenance of a Saint, or some glorious Angel ; when as, walk but a little farther, and cast your eye upon him again, and behold the Visage of a Fool, or some ugly Devil.

Thus the want of Christian resolution makes a man inconstant to God, and to himself ; whereas a settled purpose of a faithful Heart, arms a man with stout and heroick courage against all oppositions the rude world can put upon him : This will support him from being cast down, in the lowest ebb of discontenting misery, and keep him from being lifted up, in the highest flood and spring-tide of prosperity : So that his Religion (*Socrates-like*) will always retain the same Countenance ; he will neither follow a multitude to do evil, nor fear a multitude in doing good : But though all the world should worship the God's beyond the flood, the Northern flood, and prove rebellious in their ways ; yet he, like *Josiah*, stedfastly resolves, *That he, and his house will serve the Lord* : thus though the whisperings of corrupt Nature prompted King *David* hereto a just revenge, yet he resolv'd rather, to put his Sword and his Cause into the hands of God ; and debating the matter at the *Council-Table* of his heart, he is sway'd by Reason and Grace, to submit in a quiet silence.

Jos. 24. 15.

And

And so I pass from David's resolution, to the business resolv'd upon for execution: Where there is,

1. The *Act intended*, That he would *take heed*, &c.

2. The *Object propounded*, in general, to his ways; Of which two, I shall speak two ways:

1. *In sensu diviso*; of each severally, by way of Exposition.

2. And Secondly, *In sensu composito*. Of both joyntly way of Proposition: And first, Of the *Act*, That he would *take heed*; I said, &c.

1. Where heed is to be taken, there's danger presupposed; and when men are in jeopardy, they had need look about them; and watch to prevent it. The Hebrew word נִשְׁמָר (that comes from שָׁמַר) and the Septuagint *custodiam*, which the Vulgar reads, *Custodiam*; and Tremelius; *Observabo*; imply a strict watch and ward, a vigilant care and circumspection, both over the thing to be kept, and against the danger to be prevented: Hence, some will have the Latine, *cantus*, to be the Anagram of *acutus*; and our English word, *Heed*, to come of the Greek *αἶν*, because he that is wary, is quick-eyed, and sharp-sighted to discover the least suspected mischief; and the Etymologie may hold good, since *videre*, I am sure, signifies both to See, and to Beware; as in *Ephef. 5. 15.* (which place may be a fit Gloss of my Text, *ὁ δὲ ἀνὴρ ὁ ἀγνός: νηφελῶς, Take heed (saith the old Translation) that ye walk warily: See, saith the new, that ye walk circumspectly, not as fools (that are blind, and never consider how they walk) but as wise (id est) such as have their eyes about them, that are like so many Argus's, ὡς ἀργεῖς, ὅτι πολλὰ ὀφθαλμοὶ, like the four Beasts in *Rev. 4. 6.* full of eyes, both before and behind: Eyes before, to look before they leap, by a considerate foresight; and prudent consultation, about*

what they are to do; and eyes behind, to look back upon their ways already past, calling themselves to a just account, by a strict examination of what they have done, that so if they find themselves any whit out, they may use some means to get into the way again, which is the second Particular, viz. *The Object in General of David's resolution, [his ways;] I said, I will, &c. to my ways, &c.*

Fig.

Now the word, *way*, is a beaten Metaphor through the whole tract of the Bible; and I find where the way is parted in *Mat. 7. 13.* of which place, we may use the words of the Poet: *Hic locus est, partis ubi se via findit in ambas.* The Great Surveyer of the ways, divides there the way of mankind into the broad way of destruction, and the narrow way of life; The first is the great common-road of the world, which lies all down-hill, & *facilis descensus*, there's no great toil in going that way, but 'tis dark, and slippery, crooked and full of *by-paths*, where every man takes his own course, and follows the *may* of his own heart.

The ambitious man goes in a *high-way*; the covetous earthly-minded fellow, goes in a *low dirty way*, so that he is all begimed, and even laden with thick clay.

The Drunkard keeps *no way* at all steadily, but falls into many; he is *out of the way* as the Proverb, and the Prophet tells us, *Isa. 28. 7.* And there are divers besides; that go *viâ nova*, in a new way by themselves, seeking for new lights, a new Gospel, a new Church, and a new Christ; but these ways are all naught; and therefore in the words of St. Paul, *1 Cor. 12. 31. I will shew unto you a more excellent way* than these, even the narrow way of life: and this is the *Old*, and the *Good way*, which runs quite through all the old Testament, till it ends in the new; yea, it never ends, till it ends,

it brings a man to the new Jerusalem, which is above, and being above, requires labour and pains to climb up unto it: *Non est à terris mollis ad astra via.*

This is the way of life, and comprehends in it the whole duty of man: his Doctrinal way, what he is to believe, call'd the way of Christ; 1 Cor. 4. 17: his practical way, what he is to do, Psal. 1. 1. yea, the whole course of Christianity, the way, that some have call'd heresie, Act. 24. 14. In a word, as in the Hebrew phrase, *so walk*, signifies, either in general, to live, and to order a man's life; or in special, to live, and walk in some course or calling, and to profess some Religion; so a course of life, a Vocation, a Religion, yea, all our Actions, are called a way.

Now all these ways are; first, seriously to be considered of, that we find and go the right way: Secondly, diligently to be watcht over, that we neither wander, nor lose the way, being once found: And thus the Act, and the Object are met together.

2. And so, in the second place, I shall follow them, *sensu composito*, joynly together, taking as much heed to my way, as I can, that I offend not in my course, whilst I run them over.

1. And in the first place, we must take especial care and heed, that we go not in the way of Corah, or Balaam, but that we take the right way; for go we must, one way or other, either as God commands, or as the Devil drives; Now the right way, is the way of God's Commandments, which is a clean and pure way, a perfect, and undefiled way, Psal. 19. ver. 7, 8. but 'tis a narrow streit way, for 'tis a path, Psal. 119. 35. Upon which place ('tis Bellarmine's note) that as wild beasts do not use to go in paths; *ita nec homines animales*, so carnal

Aug. Medit.
pag. 265.

psal. 12. 30.

beastly-minded men, walk not in the paths of God's Commandments, but in the paths of men.

But alas ! We may all say, as *Thomas* did to Christ, *John 14. 5.* *How can we know the way ?* For we are all both blind, and in darkness, and cannot see to tread one step aright as we should ; 'tis true, that by nature every man is like a *lost sheep*, that hath erred and strayed from the *right way*, *Jer. 50. 6.* And therefore we had need to pray with our *Prophet, Psal. 25. 3.* *Shew me thy ways, O Lord, and teach me thy paths :* Indeed, God is a perfect guide that can no way err, *Qui nec fallere, nec falli potest*, whereas other Guides are all so blinde, that they'll lead us into the *ditch*, unless they follow him ; and therefore the Apostle bids his *Corinthians* to be followers of him, as he was of Christ, who is *the way, and the truth*, and who directs both their, and our going in the way, and this he doth by enlightning our eyes ; so that in his light, we see light, by his internal light within us, we see an external light, shining unto us in a dark place, viz. the light of his word, which is a *Lantern*, and *Candle*, held out before us, to guide our feet into the way of peace.

The way then, within the pale of the Church, lies open ; 'tis not *Terra incognita* ; for it hath light enough to discover it self, and if it be hid to any (as the Apostle speaks of his Gospel) it is bid to them that are lost ; that have lost their way, and lost themselves, and so must needs come to mischief in the end.

Quest. But when a man sees the way, and hath a Guide to direct him, is he able to walk upright, and to take sufficient heed unto his steps ?

Resolut. It seems our *Prophet* thought he could, for he saith, he will : *Voluntas non est impossibile* ; he will'd

will'd not that which he held impossible. Indeed the Will suffers no violence; *Volo*, hath no Imperative Mood; so what he will'd, he did willingly; yet he said, *I will*; not by his *free will*, but by his *free'd will*: not by *voluntas*, as *Justin Martyr* speaks; but, as the Apostle calls it, *voluntas*, by Grace that wrought the will in him: And therefore in *Psal.* 119. 32. he says, he will *run the way of the Commandments*; but 'twas when God had set his heart at liberty: It seems, when he was bound in the chains of darkness, and cords of iniquity, he could not so much as go one foot forward in that way, but being once enlarged, and set at liberty, he runs then with cheerfulness: And thus having laid aside every weight that presseth down, and the sin that hangeth so fast on, we may then run with patience the race that is set before us, *Heb.* 12. 1.

2. But, *Take heed in running*, there may be more haste than good speed; and therefore, being once in the right way, we must, in the second place, take heed that we go upright; for only *he that walketh uprightly shall be saved*, *Prov.* 28. 18. The Apostle's word is *incedere*, *Gal.* 2. 14. (i.e.) *recto incedere talo*, in the Phrase of the *Satyr*ist, to tread with a streight and upright foot, turning neither to the right hand, nor to the left.

As we must not goe awry with *St. Peter*, *Gal.* 2. 14. so neither must we halt with the *Israelites*, *1 Reg.* 18. 21. For he that goes but a little awry, will be quickly out, and he that halts, goes but lamely on; Take heed therefore unto thy feet, when thou entrést into the way of righteousness; see that thy affections, and thy intentions be upright, that thou go not whining on for some by-ends, nor halting between two opinions, expecting which way the wind will blow; but walk on in the uprightness of thy heart, following God, because he is
God;

- God ; and *pressing forward toward the mark*, having an eye upon the prize of the high calling, Philip. 3. 14.
3. Which yields us a Third Caution, *viz.* that we take heed that we stand still in the way : for walking is *motus progressivus*, a progressive motion ; like the four Beasts in *Ezechiel*, we must go, and go streight forward, without returning, or *looking back*, *Ezech.* 1. 12.

Remember *Lot's wife*, Luk. 17. 32. As thou goest take heed of looking back, such an one is *not fit for the Kingdom of God*, Luk. 9. ult. 'Tis an elegant invention of the Poet, how that *Orpheus*, being to bring his beloved *Enridice* from *Hell*, his desire was granted him upon this condition, that he should *never look back upon her* ; and if he did, he should lose her ; but he (longing to have his eyes where he loved) not persevering — *avidusque videndi, Flexit amans oculos, & protensus illa relapsa est* : And verily, that Soul that must be kept from *Hell*, must go constantly and perseverantly forward, and never look back upon any *Enridice*, any beloved wickedness whatsoever : we all *run in a race*, saith the Apostle, 2 *Cor.* 9. 24. and we must not run backward, nor downward, if we mean to get up to Heaven ; no, we must not so much as stand still, lest while we go not forward, we chance to go backward ; for the Christian Traveller, walks like a man on a pair of stilts, — *sublimi seriens sydera vertice* ; and such an one must be always going ; if he stand still never so little, he will presently stagger, and *let him that standeth so, take heed lest he fall*.

4. And that is a Fourth, and main Caution to be had, *viz.* to *take heed to our ways* so, that we do not catch a fall : for that not only stays us in our journey, but definables us to walk on in our way. *Mephibosheth* caught a fall from his Nurses lap, and halted of it all his

his life : yea, *Adam's* fall, made not only himself, but all his posterity lame for ever after. Now the smallest sins are *negligentia*, *lapsus*, slips at least : but Gross offences, that lay waste the Conscience, they are grievous falls; almost from the top of *Jacob's*-Ladder, to the very bottom; so that it must be God's especial Grace, if ever we rise again. The best men have their slips, and failings out of weakness; yea, sometimes their falls: *David* I am sure had two or three desperate falls together; he fell from the top of his Palace, into the bed of *Bathsheba*; and he fell so soft, that for the present he felt not the harm: yet afterward, he was so feeble with it, that he stagger'd; If he did not fall again, in making *Uriah drunk*; and after his *drinking*, he became so *dry*, with distemper'd *heat*, that nothing but *blood* could quench his *thirst*. 2 Sam. 11. 4.

These falls put all his bones out of joynt, and there was no sound part in his body: in so much, that had not his Physitian been the more merciful in purging, and washing, and healing his wounds, he had never been able to have got upon his leggs, or walk'd one step again in the *path* of righteousness: But being once recovered; like a Child that had caught a fall, he was the more wary afterward, and was loath to go one step alone, unless God his Father, led him by the hand; and therefore we hear him so often cry unto God, that he would *lead him in a plain path*, and that his *good Spirit* would lead him unto the land of righteousness; the Psal. 37. 11.
Psal. 143. 10.
 path must be plain without rubs, and he desires also to be led by the *spirit*, which might support and strengthen his feeble knees, that if he fell, he might not be cast down, the Lord upholding him with his right hand, Psal. 37. 24.

5. Through the assistance of whose Spirit, that we may

Belt. Lect. of
walking with
God, pag 35.

may walk the more circumspectly in our ways, we ought to have a most especial care, and eye, against those sins, which the inclinations of our natural constitutions are most prone to fall into, and to take heed of those vices, which some ill contracted custome, or the course of our particular calling, or the current of the times, do usually give occasion to tempt us unto; for, as in every man there is one Element, one Humour, and commonly one Passion predominant; so likewise one work of darkness, and one way of death; for though the whole world be full of snares, yet the Devil sets traps, especially, in those ways of ours which we are most us'd to walk in, and takes advantage of all surable opportunities, whereby to ensnare us.

Hath God therefore blessed thee with abundance, that thou hast the world in a string? Take heed of the baits of pleasure, which the Devil casts before thee, as *Hippomanes* did his *Golden Apples* before *Atalanta*, to make thee stoop down in that way, to hinder thy course, and so to lose thy prize; these *Sirens* enchaunt many thousands, who are sailing with a prosperous gale, through the Sea of this world, that they stop their course, and never arrive at the Haven of happiness; being *lovers of pleasures, more than lovers of God*, 2 Tim. 3.4.

Again. Is thy Nature hot and cholerick? Take heed lest some spark or other, set not that *Gun-powder* on fire, which will blow up thy Reason, and turn it into madness.

Is thy spirit active; and prompts thee to aspiring thoughts? Take heed, thou dost not climb by indirect and crooked ways, though 'twere to gain a Crown.

Is thy temper Cold, and disposes thee to *Hypochondriacal-Devotion*, that thy very pace, and look, speaks
no-

nothing but Mortification ? Take heed of *superstition*.

Art thou by Nature *Temperate*, and livest retired to thy self ? Take heed, that thy profit be not the greater part of thy judgment, and that the strings of thy *Conscience*, be not tied to thy *purse*. Jude v. 4.

Again, Is thy disposition *jocund*, and frolick, and thinkest that there is *Nullus Dæmon nisi Tristitia* ? Take heed of being too much taken with Company, and of being overtaken with something else that is worse. Col. 1. 10.

Art thou a *knowing man*, in whose brain, the *Muses* have taken up their lodging, and on whose tongue the *Graces* use to dance ? Take heed, lest *Scientia* inflat, that thou beest not puffed up ?

Besides, Is thy *Wit* so *nimble*, and thy Judgment so acute, that, with the men of *Benjamin*, thou canst shoot at a *hairs-breadth* ; and, like those in the *Olympick* Games, canst run, with a distinction, upon the very brink of a dangerous Opinion ? Take heed thou dost not fall over on the wrong-side : *Qui vadit planè, vadit sanè*, saith the wise man ; the plain way is ever the safest ; whereas *he that loveth danger, shall perish therein*, Eccles. 3. 26.

Lastly, Dost thou drive a *Trade*, and traffique any way for thy living ? The Devil will suggest tricks enough to cheat both others, and thy self ; Take heed of that, which men call the *Mystery* of the Trade ; 'tis, I doubt, very near the *Mystery of Iniquity*.

I might lose my self, if I should follow these several *by-paths* ; The Universality of the Object, takes in all ; 'tis not this or that particular *way*, but indefinitely *ways*, in the plural ; and indefinite Propositions, *in materia necessariâ*, are æquipollent to an Universal.

We are therefore to take heed, not only to one, or

two, but to all our *ways* whatsoever. We must be all *Caleb* (*i.e.*) all-heart, which God must have to enter *Canaan*; for one by-path turns us as much out of the right way, as any other, or all put together, *respectu conversionis a Deo*, though not *respectu conversionis ad creaturam*, as *Aquinas* truly: In as much as he that turns to one sin, is as much averted, and turn'd back from God, as he that turns to all; in which respect *St. James* says, That he that offendeth in one point of the Law, is guilty of all, *Jac. 2. 10.* He breaks *totum Legem*, though not *totam Legem*; and who is there that offendeth not, that stumbleth not at some stone or other? — *Vitiis nemo sine nascitur, optimus ille qui minimis urgetur*, sings the Poet, in the Apostle's tune; yet saith the Psalmist, *Psal. 119. 3.* They that walk in the ways of the Lord, *non operantur iniquitatem*, do no wickedness; yet saith *St. Augustine* upon the place, they are not *sine peccato*, without sin, though *sine crimine*, without wickedness. Besides, *non operantur*; like Servants, they do not make it their work; 'tis not wholly theirs, but *sin* worketh it, that dwelleth in them. So that *in statu via*, whilst we are Travellers here below, our exactest ways, if examined strictly, will not be found directly perfect, not perfectly direct: For, if God should be extream to mark what is done amiss, who were able to abide it? Who? Surely holy *David*, if any, who was a man after God's own heart; and yet he durst not abide the Trial, but takes a safer way, and prays, Enter not into judgment with thy Servant; which was *Bellarmino's via interior*, when he lay upon his death-bed, not to trust to his own ways, (whatsoever he had written before for man's merit) but, as the safer way, to rely rather upon the mercy of him, who is the way, the truth, and the life, and this is the new, and the living

Mor. lib. 1.
Ser. Sar. 3.

In Pf. 119.
conclu. 1. & 3.

living way, which the Apostle mentions, *Heb. 10. 20.*

Indeed, Christ hath gone the way before us, and left us the prints of his *footsteps* for us to follow; but alas! we follow no otherwise than *Ascanius* did *Aneas*, --- *non passibus aequis*; we fall short of his steps; and 'tis well, if by any way, or means, we can get at last to our journeys end: which that thou mayst do the better, thou ought'st to consider of thy ways that thou art going on in, before-hand.

Consider with thy self, and take the Orator's advise, and say, first, *Quid ago?* What am I about to do? Is it a commendable work, agreeable to the word of God? Is it futable to my calling, and of good report? Shall I wrong no man by it? And will it bring peace to my Conscience at the last? If so, go on thy way, in the Name of God, and prosper in thy handy-work; but if otherwise, stir not an inch; but put off all that the Devil, or carnal worldly wisdom can alleadge, to induce you, to go on in that way, checking thy self thus: What shall I thus offend God, my Prince? Shall I thus charge my conscience, and stain my reputation? Shall I scandalize my profession, and despight the Spirit of Grace? Shall I pull down all God's Judgments upon me, in this life, and hazard the damnation of my Soul and body in hell, in the life to come? And all this, for an earthly vanity, or a little paltry trash, and fading Commodity, for a momentany pleasure or honour, or for a dream of happiness?

Such præconsideration, will make one *wise unto salvation*; but that thou mayst be sure to go right, Be sure to call thy ways that thou hast passed, often to an account; and so examine the Line of thy life, by the rule of the Law: that so when thou findest any crooked deviations, thou mayst rectifie thine errors, and

Rom. 14. 12.

never run so far, but may'tt return at last, into the right way again. For, since every man must give an account of himself, and of every step that he goes, at the last Day; he had need often to consider the course that he takes, that he may both make up his accounts, and make them even too, That *by judging of himself, he may not be judged of the Lord.*

Drexel. ibid.
Pag. 515.

90000
Phillipic.
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Vid. Godwins
Rom. Antiq.
2. 25.

Augustus, is reported by *Macrobius*, to have much wondred, how a *Roman* Gentleman, that was very deep in debt, could sleep so soundly as he did; and therefore when his household-stuff was set to sale, the Emperour would needs buy his pillow, on which the Gentleman was wont to lay his head: We may rather admire at the supine negligence, and desperate carelessness of some, who usually go to sleep securely, when they are infinitely indebted by their sins, and yet never once examine their accounts, or desire God to forgive them, or say, *What have I done*, Jer. 8. 6. The truth is, This sitting of our selves, and examination of our own ways, (since they are for the most part evil) is, to corrupt nature, a lesson so unpleasant, that sometimes it makes those that take no heed how they live, like Bankrupts, to sling away their Books of accounts, rather than they'll examine what they owe; like *Hellen*, who broke her Glasse, when she perceiv'd by it, that her smooth beauty, was turn'd into withered wrinkles.

But this is the course of such as desperately *perish from the right way*: whereas to such as mind their journey, This examination, is the very eye of the Soul, whereby a man sees his safety, and his danger; his way, and the pace he goes; and if he sees himself right, he takes courage and comfort to make himself persevere; if he be out, he calls for his Guid to set him right; if he finds himself faint, that he go slowly

slowly on, he takes the cordial of prayer, and the restorative of repentance, with the *Viatikum* of the Sacrament to strengthen him for his journey: Now every man hath sufficient light, both of the Word, and his own Conscience, to observe and examine his ways by; but most men use this Light as men do dark Lanthorns, not to look behind them, but onely before them, to observe other mens actions, not their own; but the propriety, in the Text, limits the Act to its peculiar object: tis not so much other mens, as his own wayes, which David observes, *I said I will take heed unto My ways, &c.*

But was David careful of his own wayes alone? had he not a special eye to observe, and watch over the ways of others? Yes surely, we find him in *Psf. 101.* protesting, that as his eyes should be upon such, as were *faithful in the land*, so he would *not suffer a wicked person*, to live neither in his Court, nor Kingdome.

And in doing this, he did his duty, and what his own way led him to; for, distributive justice, to reward the good; and to punish offenders, is the *Kings highway*, and fit for a Prince to walk in: and men in place, and authority, ought to have a watchful eye, and care over such as are committed to their charge; and like the supreme Sphere, to carry the lesse inferiour Orbs about, in their settled, and ordered motions. But this is for publick persons, on whose shoulders the government of others rests; private persons, who have no Calling to over-look any but themselves, must *study to be quiet, and meddle with their own business.* 1 *Thes.* 4. 11.

Indeed, they may observe what good they can in others, and strive to follow their steps by imitation; and if they chance to see any ill in them (as who hath not ill enough to be seen) they should look on it only as

Saylors

Sailors do on *Rocks*, not to come near it; but to take heed to avoid it in themselves; and either by charity to cover it in others, or by private, and discreet admonition, to remove it. But such is the *Pragmatical*, and *Allotriepiscopal* humour of some, that they love to be meddling, and intermeddling with other mens ways:

3 *Thef.* 3. 11. *μὴ τίς ἑαυτὸν, ἀλλὰ ἕνα ἑαυτοῦ* in the Apostles words, *non sat agentes*, doing nothing themselves as they ought, *sed sat agentes*, busy-bodies in other mens affairs; these, saith the Apostle, walk, *avidius*, out of order, and therefore, out of the right way, 2 *Thef.* 3. 11.

These enquire and seek much after other mens actions, yea, Actions of State: but, as *Clemens* speaks, *ἐν οἷς ἕρπαι, ἀλλὰ ἐν οἷς*, not to finde any good, though perhaps good they be, but to finde fault: yea (*Hannibal*-like) *aut invenient, aut facient*, they will either find it, or else they'll make it, by slanderous, and Lying reports, and by mis-construction even of the best actions: These are they that cast wild-fire into Church, and State, and delight as much to see men in Combustion, as *Nero* did, to see *Rome* on fire: such dangerous Spirits, a man had need to take heed of, and to look to himselfe; especially his *Tongue*, while such wicked persons are *in sight*, as 'tis in the verse after my Text.

Yea, the world is so full of this base Hypocrisie, and cheating Policy (that I may not call it by a worse name) that ye shall often meet with ravenous *wolves* even *in Sheeps cloathing*; (i.e.) men that intend you the foulest mischief, when they give you the fairest Language; And therefore Christians had need to be as *wise as Serpents* (for prævion, and prevention of their mischeife) but especially as *innocent as Doves*; for Innocence will justify it self, when Hypocrisie shall receive the greater damnation *Mar.* 12. 40.

Take

Take heed therefore to your selves; saith our Saviour, *Mat. 13. 4.* to your own life and wayes: for a man must live by his own faith, *Heb. 2. 10.* and must stand or fall, according to his own works *2. Cor. 5.* In a word, every man must examine himself, *1 Cor. 11. 28.* and with holy David in my Text, take heed to his own wayes, that so with *St. Paul*, he may endeavour to have allwayes a good conscience toward God, and toward men; which *Act 14. 16.* will make him able to stand upright upon his feet, when all the world reels: like one upon the top of the *Alpes*, from whence, he may hear it thunder, and see it lighten below him; whilst he in the meantime above, is never a jot affrighted or troubled at it; All the Storms of the Lower world, being not able to reach him, that, like *Enoch*, walks above with God; and hath his conversation in heaven.

Now, whosoever will walk thus, must take heed to all the faculties of his soul and body; but above all, he must keep his heart, with all diligence. *Omni Custodi custodi cor tuum*; sayes the wise-man, *Pro. 4. 23.* for the heart though it be a bosome-friend, yet 'tis most false and deceitful. *Jer. 17. 9.* and had need in especial manner to be lookt unto; for if that go not right, the whole course of our Actions, will be sure to go wrong.

But to conclude, that we may keep our wayes right and straight, there are two good Keepers, (which *Seneca* calls *Custodes animæ*) which we shall do well to keep still by us, viz. *Pudor. & Timor*, An ingenuous shame, and a religious fear.

For the First; The very act of sin carries shame with it, *Rom. 6. 21.* and, methinks, shameful and foul acts, an ingenuous nature, should blush to commit, in the presence of him that hath pure eyes: *Seneca* gives this

Coun-

Counsel to his friend *Laelius*, that To regulate his wayes the better, he should alwayes conceive some Roman Worthy, or other, to be spectator of his actions; *ut omnia, tanquam illo spectante, faceret*, that he should live, and walk as if some *Cato* or *Laelius* lookt upon him. And therefore be ashamed to do that in the presence of God, who always looks upon thee; which thou wouldst blush to do, before the eyes of men.

For the second Godly Fear, as 'tis the beginning of wisdom, *Prov. 1. 7.* so 'tis the end of all our duty, *Ecclesi. ult. In timore Domini, declinat omnis à malo, Prov. 16. 6.* by the fear of the Lord, men depart from evil: yea *Facit operari bonum*, it makes men do good, *Ecclesi. 15. 1.* 'Tis the *Inquisitor-major* of all our actions, the *Præpositor*, and *Monitor* in the school of grace, that makes us look to all our wayes; it makes us take heed to our devotion; for fear it be *Hypocritical*; to our zeal; for fear it be *Superstitious*; to our joy, for fear it be *immoderate*; to our griefe, for fear it be *unwarranted*.

And as it looks to the internal faculties, and passions of the soul, so likewise, to the external senses, and members of the body: It makes us look to our eyes, for fear *Lust*, like a theif, should creep in at those windowes, and rob the soul: To our eares, for fear they be raviht with some wanton tale or lascivious song; for fear they be infected with the itch of fanatick teachers; and lastly, for fear they be poyson'd with some false doctrine, which is the spawn of Heresy and schism in the Church, and of sedition and rebellion in the State.

But above all the members, ye see in the Text that *David's* care was chiefly to look to his tongue, for fear that offend; he thinks, if he can keep that, he will easily

easily keep all the rest; for, *He that sins not in word; saith St. James, is a perfect man;* and who so can bridle his tongue, is able to bridle the whole body.
Jac. 3. 2.

And this is the last thing to be handled; the Object in particular of *David's* resolution; *his tongue;* that he might not offend in that: This is a hard lesson; so hard, that *Pambo* could not learn it in 49. yeares, for (as *Socrates* in his Ecclesiastical History, tells the story of him) being unlettered and desirous to learn a Psalm; his Mother, lighting upon this of the 39th. readd the first verse, which is my Text. *Pambo* desires to stop there, for that was sufficient for one Lesson; six moneths after, being reproved by his Mother, that he came not in all that time, to take forth a new Lesson; he answered, *Psalmi illius versum nondum opere didici,* that as yet he had not learn'd that one Verse; yea, a long time after being askt, whether he had yet learnt it, he said, that in 49. yeares, he had not so learnt that lesson, that he was able to perform it.

Yea *David* himself, though he were a man after God's own heart, and had made here a strong resolution to bridle this unruly beast, yet in passion he let the reins go; and his heart being hot within him, the fire at last kindled; which, notwithstanding his resolution, burst out so, that he spake unadvisedly with his lips, v. 3, 4. as Interpreters censure him upon the place.

'Twould be tedious to handle the Tongue at large, which contains a world of matter, as it doth a world of mischief; besides, I must keep my self within the Limits of time, lest I offend against the Text, in offending your patience, with my tongue; and therefore for a conclusion, Let every one, man, and woman too, resolve here with *David*, to take heed, &c. and pray too,

as he did, *Pſ. 141. 3.* *Set a watch, O Lord, before my mouth,*
and keep the door of my lips, that they may be shut
against all evil words, and onely open to give glory to
God the Father : To Whom with the Son, and the
Holy Ghost, be ascribed all honour and praise, from
everlasting, to everlasting.

A M E N,



T H E.



THE SIGNE IN VIRGO.

SERMON IX.

Isaiah 7. 14.

Therefore the Lord himself shall give you a Signe, Behold a Virgin shall conceive and bear a Son, and shall call his Name Immanuel.



Romises of Mercy, and Threatnings of Judgment, are the two best means, to reclaim a Sinner : and therefore God, who is mercifully just, and justly merciful, useth, in this chapter, like the good Samaritan in the Gospel, both the gentle oyle of Promiss, and the sharp wine of Threatning; he preaches here by his prophet, *Verbum*, & *Virgam*, the word of Consolation, and the rod of Commi-
nation

E e 2

In

In the verse after my Text, we may see *Mel in ore*, *verba lactis*, butter and honey in his mouth; but at the 18. *verse*, we may hear the humming of a Bee, which hath not only honey, but a sting too; yea we finde he hath a cutting *Razor*, *ver. 19.* though it be none of his own; 'tis *conducta novacula*, he is fain to hire it, but with it he threatneth to shave the head and the beard, and to pare off the exuberant excrements of his people.

The Text is a comfortable promise, and that promise grounded upon Christ, who is the onely ground of true comfort, and in whom all the promises of God, are *Yea, and Amen*: And this promise, was particularly made upon this occasion; if you please, I shall briefly report the Story.

2 Reg. 16.

Ahaz King of *Judah* was not onely, *in se malus*, but *exemplo pejor*, like *Jeroboam*; he not onely sinned himself but made *Israel* to sin with him; and therefore, God, to rouse him, and his people from their dead sleep of sinful security, raiseth up two puissant enemies against them, *viz. Rezin* King of *Aram*, or *Syria*; and *Pekah*, King of *Israel*, or *Samaria*, who, though formerly they had been at variance, and enmity between themselves, yet now friendly conspire, and unite their forces against *Judah*, and beseige *Jerusalem*; intending to depose the King, and inthral the people, *Ver. 1.* The news and the noise of the Warr affrights them as bad, as *Hannibal ad portas*; so that *his heart was moved*, and the heart of his People, as the trees of the Forrest are moved with the winde; they trembled exceedingly, *ver. 2.* Now the Lord of Hostes, who makes his Sun to shine upon the wicked, sends his noble Prophet to wicked *Ahaz*, with this comfortable message; Be courageous and fear not, onely believe, and thou shalt be established, *ver. 9.*

¶

But

But *Abaz* his eyes were so blind, and his heart so *fast* (as it was foretold in the former Chapter, ver. 10.) that he could neither see nor understand the gracious message; and thereupon would not give any credence, or trust unto it; yet for all this; God, who is *multus in miserationibus*, and would not the death of a Sinner, follows him still, and since *Abaz* will not believe his word, he offers him a *Signe*, and that of his *own choosing too*, ver. 11. But unthankfull *Abaz* refuses to ask, and, like a cunning hypocrit, colours his refusal with pretence of conscience: saying, *I will not ask, neither will I tempt the Lord*, ver. 12. As though to ask a *Signe*, when the Lord bid him ask, were a tempting of the Lord.

And now we must needs think, that *Amor læsus fit furor*, That the fire of God's wrath, began to kindle out of the Ashes of his love despised; and thereupon causeth his Prophet to proclaim against them: *Hear now, O ye house of David, (of David's stock indeed, but degenerate from David:) Is it a small thing for you to grieve men (God's Prophets and messengers) but will ye also grieve my God?* ver. 13. Therefore, the Lord himself will give you a *signe*, A *signe*, not to *Abaz*, but to you of the house of *David*, as some interpret the place: or, as others, A *signe*, not *de præsentī*, signifying any thing, then to happen; but *de futuro*, prognosticating a thing, 700. years after, to come to pass: or Lastly, a *signe*, *hoc est, ingens miraculum*, a *signe*, that is, a wonder. *Behold, a virgin shall conceive &c.* *Lapid. Iva. in Loc.*

In which Promise made, and Signe given, we may observe these 3. main Parts.

1. The *matter* and substance of it: 2ly. The wonderful *manner*; and strangeness of it: 3ly. The undoubted *truth*, and certainty of it. First, the *matter* of this Signe, is a *son*, 1.

The Signe in Virgo.

son, describ'd. 3. wayes : 1. by his conception, *A Virgin shall conceive him* : 2ly. by his *nativity* and birth; the same *Virgin shall bear him*, or bring him forth : 3ly. by his *name*, implying his *nature*, *She shall call his name Immanuel.*

2.

Heb. 1. 4.

Luc. 1. 6.

Secondly, the wonderfull *manner*, and strangeness of it, which is implied in the word, *Signe*: not a thing of natural course, but extraordinary; both *equior*, beside custom; and *vient*, beside nature, an unaccustomed, and supernatural signe; and besides, here's an *Ecce*, which, like a Trumpet, is blown before some notable sight; 'tis *tuba Evangelii*, which the Evangelical Prophet blew here, and the Angel blew it afterwards, *Mat. 1.* where, like a hand in the margin of a book, it poynts out unto us, (sayes *Aquinas*,) both *novum*, *magnum*, & *rarum*, some strange remarkable thing. The undoubted truth, and certainty of this signe, appears 1. in this, That the Lord himself, who is *truth it self*, will give it and cryes, *Behold it*. And 2ly. in this, That the words in the original, are either of the *present tense*, or of the *time past*, as though the thing were then a doing, or already done. And thus you have a substantial, wonderful, certain Sign. *The Lord himself shall give you a signe, Behold, a virgin shall conceive &c.*

1. Part.

Act. 8. 34.

Isaiah 53. 7.

Lyra in Loc.

For the first: The same Question might be made here, which the *Eunuch* made upon another passage in this prophesy, *Of whom speaketh the Prophet this? Of himself, or of some other man?* The Jewish Rabbins, enemies to the truth of our Redemption, to delude the text, say, He spake of both: some say, Of himself, as if the prophet *Isaiah* were, to have a son; Others say, he spake of another man, viz. of *Ahaz*, as if he, of some young virgin, should beget another son. But I have not to deal with *Jewes* in a Christian congregation; I shall rather

rather pray for their enlightening, than dispute against their blindness. The Holy Ghost, who is the best interpreter of his own Writ, quotes the very Text, and expounds it of Christ, and of his mother, assuring us there, that all this was done, viz. that Christ was born of the *virgin Mary*, that this prophesy of *Isaiah* in particular, might be fulfilled, *Mat. 1. 22.* And not onely this, but other Prophecies also; for he was promised divers times: four especially: first, at large, set out by the *seed of the woman*: the second time strictly determin'd to the people of the *Hebrews*, in the person of *Abraham*; the third time yet more strictly, restrain'd to the Tribe of *Judah*; and the fourth time as in this place, most strictly confin'd to the house of *David*. So that the Fathers had this Sign in *actu signato*, sign'd and sealed unto them, by promise: we, in *actu exercito*, really exhibited by actual performance. Christ then, is this *signe*, whom *Simeon* call'd *signum contradictionis*, a signe to be spoken against. It must not be so to me, it must be *signum dictionis*, I must speak both of it, and for it, not against it. Luc. 2. 34.

The stars of heaven were made for *signs*, *Gen. 1. 14.* and behold here the *Star of Jacob*, is made a *signe* too, but such a signe as the *Bow* in the *Cloud* is, *signum fœderis*, Gen. 9. 14. the *signe of the Covenant*, yea (*Angelus fœderis*) who being the *brightness* of the Deity, and the *Light* of the world, appear'd in a *cloud*, a *cloud of flesh*; and like that reflected light in the cloud, is a signe of infinite mercy, that God will not overwhelm the world, with a *flood* of destruction; for he came not to destroy, but to save: his very Name is *Salm*, (a word which *Tully* knew not how to translate without a Periphrasis: *salvator* (as a Critick observes) is not of so ancient standing as *Tullies* time) but a *Saviour* he is, the Saviour of the world, Drusus An-
notat. in Mat.
1. ver. ult.

Heb. 2. 10.
1 Pet. 2. 25.
Isaiah. 9. 7.

world; the reconciler of men, and Confirmer of Angels; the Repairer of Heaven, and the Conquerour of Hell; the Author of Life, and destroyer of Death; St. Paul's Captain of our salvation; St. Peter's Bishop of our soules; Isaiah's Prince of Peace, Malachi's Sun of Righteousnesse. I am dazled at his brightness, as being an object, too resplendent for so weak an Organ; I must behold this Sun again veyl'd in the cloud; as *Virgo* is the *signe*, that he appears in.

Rev. 12. 1.

Ecc. 1. 9.
Jer. 31. 22.

Gen. 22.

Lib. de Passio-
ne Christi.

We read in the *Revelation*, of a strange *signe*, a *woman* that was clothed, and compassed about with the *Sun*; but here this *Sun* of righteousness, was encompassed with a *woman*. Though the *Preacher* sayes, there is *no new thing under the Sun*; yet *Jeremy* tells this for great news, *a woman compassing a man*; But that's no news, may some say; yea, for a woman that is a *Virgin*, to compass a man; yea, to compass a God, is the *new thing that the Lord hath created in the earth*, Jer. 31. This is the *Virgin* mentioned in the Text, who was no ordinary *Virgin*, but *ἡ ἁγία*, and by way of eminence, *ἡ παρθένος*: so the *Septuagint* read it, and some English Bibles translate it, not simply, a *Virgin*, but singularly, *The Virgin*. That *Virgin* who was the low *Violet* of Humility; the blushing *Rose* of Modesty; the pure Lilly of Virginity. The Fathers are very Elegant in adorning, and setting Her out, with the *Flowers* of all sorts of vertues; she was indeed, a *Paradise* of delight, in the midst whereof grew the *Tree of Life*, and out of which went a River, that watered the whole world, and made glad the *City of God*.

St. Cyprian calls her *Thalamum Sponsi*, the Bride-chamber of the heavenly Bridegroom, out of which the Son of God, the *Bridegroom* of the Church came forth, rejoicing like a *Giant*, to run his course, the course of our Redemption.

What

What shall I say? She was the *Tabernacle* of the Deity, the *Temple*, the *Sanctuary*, the *Shrine* of the holy Ghost: who was a *Virgin*, fairest among women, and Mother to Him, who was fairer than the *Children of men*, Psal. 45. 3. This was she, whose seed should break the *Serpents* Gen. 3. 15. head, and in whose seed, all the *nations of the earth* Gen. 22. 18. were blessed: This was the *Root of Jesse*, that sent forth Esay. 11. 1. such a *branch*, on which the Spirit of the Lord did rest: This was the *Bush of Moses*, that had a *flame of fire* in Exod. 3. the midst of it: even God in the *Bush*, and yet not consumed; her virginity untoucht: This was the *Rod of Aaron*: *virga Aaronis*, *virgo Maria*, sayes St. *Augustin*, that budded, and blossom'd without plantation; in a word, this was *Gideon's Fleece*, which received the dew of *Heaven*, when all the *earth* besides was dry: of the *fleece* of whose flesh, Christ made him a *Garment*, which hee'l wear for ever. For, this prerogative was granted to her above all the world, that shee was the Mother of Christ, whereas, 'twas denied to all men, to be his Father; so that, shee's the *Glory* of her sex, in bringing a greater *blessing* into the world, than the first woman brought a *curse*: and therefore, *Blessed is she amongst other women, and all generations shall call her blessed*, Luc. 1. 28. For if Christ said true, (as most true he did) that *blessed are the eyes that see those things that ye see*, seeing that which was St. *Augustin's* with, *Christum in carne*, a vision almost beatifical; and if, *blessed are they that hear these things that ye hear*, not *Paulum*, but *Christum Concionantem*: then we may truly say unto Christ, with the woman in the Gospel, *Blessed is the womb that bare thee, and the paps that gave thee suck*. Luc. 11. 27.

Aug. medita.
Pag. 19.

Mat. 13. 16.
Luc. 10. 23.

I have been somewhat large, in setting out the prayes of this blessed *Virgin*; but I presume, I cannot offend

in praising her, especially, while the prayſes of the Mother doe not derogate from the glory of the Son; which Son is here describ'd first, by his *Conception* of this blessed *Virgin*, so the Text begins, *The Virgin shall conceive*, &c. And as the first *Adam* was made of *Virgin-earth*, so the second *Adam* was conceived of a *Virgin Mother*, who had conceived Christ before, in her heart by faith, and now conceives him in her womb, being yet a *Virgin* still : This is as hard to conceive, in our understanding, as 'twas for her to conceive him in her womb; unless we be, as she was, *overshadowed with the holy Ghost*. *Tu disputa, ego credam*, sayes *St. Augustin*, Let who will dispute it, and ask with *Nicodemus*, *How can this thing be?* ther's a shadow, and 'tis not safe to pry too far, where God hath cast a shadow; but the hand of faith, reacheth higher than the head of reason, and therefore *St. Chrysostome* cries, *τις οὐκ ἐστὶν ἡ ἀποκάλυψις;* the manner I know not, but the Scripture sayes it, and therefore, I believe it. *Ne cogitetur parientis conditio, sed nascentis arbitrium*, as *Leo* speaks, Let this satisfy thee, that he that was born, would have it thus; viz. that a *Virgin*, in *sensu composito* being a *Virgin*, should conceive: hence it is that Christ is called *fructus ventris*, the fruit of the womb, *Luc. 1. 42.* and *made of a woman*, *Gal. 4. 4.* not *fructus femoris*, or the fruit of the Loyns, made of a man: the blessed *Virgin* being the *rock* in *Daniel*, out of which, Christ, the *precious stone*, was cutt without hands, *Dan. 2.* Though *Virginity*, in it self considered, be a state to be preferred; yet, that Christ might honour *Matrimony*, as well as that, it pleased him to be conceived of such a *Virgin*, as was espoused to a Husband; yea, *Joseph* is called *her husband* *Mat. 1. 19.* And this was done, for a three fold reason:
 First in regard of Christ himself; lest otherwise, he might

might have been deem'd illegitimate, and, if *Ignatius* his reason be good, that his birth might be kept close from the devil.

Secondly in regard of his mother, both to save her reputation, and her life; and, as *St. Hierom* adds, *ut haberet solatium custodis*, that *Joseph* might protect, and provide for her.

Thirdly in regard of us, that, *Joseph* testifying his wife's Virginity, our faith might be secured, in the undoubted truth of Christ's extraordinary Conception, that a pure *Virgin* should conceive him.

Conceive him, not receive him ready made; but, of the substance of her body, was materially fram'd the flesh of Christ, by the powerful operation of the Holy Ghost: To whom the work of his Conception is principally attributed, (though 'twere the work of the whole Trinity) because 'twas *opus eximie charitatis*, a work of singular Love, which is the proper influence of the Holy Ghost. *Sapientia edificavit sibi domum*, as *St. Pro. 9. 1.* *Hierom* applies it, the holy Spirit built him a Temple of flesh, for his habitation. She was sound with Child, *Mat. 1. 18.* saith *St. Mat. of the Holy Ghost*, not as if the Holy Ghost were the Father of Christ's body: that was not conceived *ex substantia, sed ex operatione Spiritus Sancti*, He only fram'd, and shap'd it, of the *Virgin's* substance, yea, purified, and sanctified it, by stopping that original corruption, which, by the course of nature, should have been derived with it, and so made it fit for innocence it self to wear before he put it on.

So as, albeit we cannot safely say with some schoolmen, (I say some; for, some do not) that the *Virgin* being without original sin, conceived; yet we may boldly say, that the *Virgin* conceived without Original sin: and although we read, that after she was

LUC. 2. 22.

delivered; she was purified, yet this was not for any uncleanness of conception, but that she might subject her self to that Law, from which she was, by no special priviledge, exempted.

But to conceive, and not be able to bring-forth, brings forth but little comfort; and therefore, it follows in the Text, the Virgin, which at first conceived, shall afterwards *bring forth*, and now we see, what God hath sent her, and sent us too, it is a *son*: and ther's joy in that, above a Daughter; for the female is worth scarce half so much as a male, as *Levit* 27. 5. where the *Male* was valued at 20. shekels, whenas the *female* was valued but at 10. And 'tis sayd, that *the mother forgets the pains of her travail, for joy that a Man is born into the world*, *Joh.* 16. 21. Now the *Virgin* conceived, and bare a son. The Hebrew word, which signifies a son, comes from a radix that signifies to build בנה *בנה*: And such a *son* is this, who built heaven and earth, built his Mother, and his own flesh, and built the Church.

The Greek word for a *son*, imports likeness, and resemblance, *ὁμοιος* because, *Such as the Father is, such is the son*; And such is this Son indeed, the *brightness of his Father's glory, and the Character of his person*. *Heb.* 1. 3. A Son, before time begotten, but not born; and in time born, but not begotten; so that properly, there is no real filiation in Christ, but that which is personal; because both Natures are comprehended in one Person, which Person is the proper subject of that relation; his divine generation being terminated in his person, not in his nature; and his humane generation terminated in his nature, not in his person: the first person producing the second Person, not the Deity; and the Virgin producing his *humanity*, not his Person.

Indeed,

indeed; according to the flesh, he is called the Son of David, because, *Partus sequitur ventrem*; the Virgin was of the house of David: and the Son of Man is a Title which he delighted much to call himself by: but this is only true of the man Christ, and that *secundum dici*, in that respect as man; but the word Christ is the title of God's own proper Son, *unigenitus* Rom. 8. 32. his first and his only Son, begotten not made: And being his natural Son, he can be no adopted Son; Christ never call'd God, Our Father, but only My Father, I ascend to my Father, and to your Father, John. 20. 17. But I cannot follow this, desiring, that every parcel of the Text, may have some portion of the time: He is born, ye hear, a Son, but why not a Daughter? I find these reasons why.

1. That he might the better execute the office of a Mediator viz. of Teaching, of Sacrificing, and of being a King, which were not Offices befitting a Daughter.

2. Lest, being in respect of his Person call'd a Son, the Son of God; and in respect of his humanity call'd a Daughter, the Daughter of his Mother, this might open a gap to heretical opinions, concerning the plurality of persons in Christ, which was the heresy of Nestorius afterwards. That being made of a Woman, and not of a Man, as Eve was; and being born a Son, and not a Daughter, he might declare himself, born for the Salvation of Men and Women, because, born of a Virgin, a Virgin both at the conception, and at the birth of Christ too: the Text is plain; A Virgin shall bring forth a Son.

Now if it be demanded, Whether her bringing forth was ordinary? The Answer may be, that though the Conception was extraordinary, and supernatural; yet the Birth might be according to the usual course of Nature:

s. lib. contra
Helvid.

Nature: I know, St. Hieron saith, She was her own Midwife, *Nulla Obstetrix, nulla muliercularum sedulitas, intercessit*: and to this purpose some interpret the 9. Vers. of the 22. Ps. of the birth of Christ, *Thou, O God, art he that tookest me out of my Mother's womb.* And Baronius confirms it with a strange story, of a woman that would have lent a helping hand at the Virgin's Travail, and had her hand set on fire, for her labour; but the Cardinal is whipt for his story, with an *impiè conficta fabula*, that 'twas but an Old-wives tale. I dispute it not; Thus much, is without Question, that 'twas at the usual time of travail. But, whether with the usual payns, and pangs of travail; because the Fathers are at variance among themselves, and the Scripture silent, I will not argue, much less determine: this all are agreed upon, that she was *semper virgo*, always a Virgin, both before and at, and after her Delivery.

August.
14. Serm. in
natal. Dom.

St. Augustin expounds the East-gate of the Temple, in the 44th. of Ezekiel. v. 2. of the Virgin Mary, where the Prophet speaks thus, *This Gate shall be shut, and shall not be open'd; and no man shall ever enter by it, because the Lord God of Israel hath entred by it; it is for the Prince;* I need not apply it, As Christ lay in a tomb, so likewise in a womb, where none ever lay but himself.

But to leave the Mother, we are now invited to the *Christening of the Child*; it hath been conceived, and brought forth; and therefore, must now be Named, And behold, The mother, must be the Godmother, for the Text saith, *she shall call his name*, or, as Tremelinus translates the verb (which is of the feminine Gender) *Vocabis ð virgo*, which our old English Bible in the Text, and the new in the Margin, read, *Thou O Virgin shalt call.* And our Service-book, in the Epistle for

for the *Annuntiation* which accords with *Deodate's* Italian, *Thou his Mother* shalt call his name *Immanuel*. Divers Learned men both at home, and abroad, from this naming by his mother, have gathered, as they thought, an evident argument, to prove Christ to be *sonnes* without a father here on earth; But upon how weak a ground (pardon my Censure, I speak as I am prompted by learned *Drusius*) let others judge; for first, Other mothers besides the *Virgin*, have named their children, who yet had fathers, as, *Eve* did *Seth*, *Gen. 4.* *Hagar* did *Ismael*, *Gen. 16.* *Leah* did *Reuben*, and 3. more that she had by *Jacob*, *Gen. 30.* Besides, the Angel tells *Joseph*, as well as he did the *Virgin*, that He shal name the Child; so that Both, it seems, did name him, which may make good the verb in the plural *Mat. 1. 23.* *apostolus*, They shall call his name; they, not as Principals, but as Deputies; 'twas impos'd *magisterio divino, sed humano ministerio*; God his Father named him, before he was born. (And I finde 5. in the old Testament, and one in the new, that were named so) the *Virgin* Mother was but an instrument to see his father's will fullfill'd, she call'd his name *Immanuel*. A Name, not compatible to any but to Christ, which is by interpretation, says *St. Math.* (where by the way, we may infer, that either, *St. Mathew* did not write in Hebrew; for if so, it needed no interpretation: or if in Hebrew, yet in Greek too; or, at least, that the translator into Greek, added this interpretation of *Immanuel*.) *God with us.*

Ismael, Isaac, Solomon, Cyrus, Josiah, John.

As speech is the *Index* of the minde, so are names, the Characters of things, *ut dicitur, et ut dicitur* (as *Justin Martyr* speakes) for distinction, and for declaration of their nature: and 'twas a great controversy of old, whether they were *dicti* or *quasi*, by imposition; or nature;

nature; and some decide it, in a middle way; That they are by imposition, yet not rash, nor, *de viro*, as it hits by chance, but with respect had (at least in the first imposition) to the nature of the things themselves, that so *Convenient rebus nomina sepe suis*.

Vid. Andrew.
ferm. p. 77.
& A Lapide
in loc.

And such a name is *Immanuel*, *nomen nature*, saith *Lyra* and others, (which is the same in effect, with in his proper name, *Jesus*) 'tis a Name that expresse his nature; yea, his two natures in one *Hypostasis*, *God with us*: *With us*, not only spiritually that he reconciles God and us, *Col. 1. 20.* nor yet only *with us*, because he takes our part, and helps us; but he is really with us, *habitans in nobis*, being made *flesh of our flesh*, *John. 1. ver. 1. 14.* In which name, that is, *God with us*, we have according to the three words, these. 3. points considerable.

1. That Christ was God. 2. That he was Man, with us. 3. That he was God and man in one person, *God with us*.

1. Christ, because he was to be a *Saviour*, must needs be first God; and that first in respect of the *Evil to be removed*, the heynousness of *sin*, which none could expiate; the infiniteness of God's *wrath*, which none could pacifie; the power of *death*, which none could abolish; the bondage of the *Devil*, whom none could vanquish, but only God; And 2. in respect of the *Good, to be restored*, and conferred, viz. perfect righteousness, and eternal happiness; which none could do, but God.

2. We have had a glimpse of Christ in the *Mount*, as *Deus in monte*; Let us see him now in the *valley*, as he was Man, whose nature he took; and that all, that he might cure all, *Quod non assumpsit, non curavit*, say the School: And this he did;

First

First, that, in the same Nature which had sinned, according to the exact rule of justice, satisfaction might be made.

Secondly, That he might fulfill the Law, and undergo Death; without which, could be no remission of sins.

Thirdly, That, he being made the Son of Man, and so our Brother, we might become the adopted Sons of God.

Fourthly, That being made like unto his brethren, he might be toucht with a fellow-feeling of our infirmities.

Fifthly, and lastly, That he assuming our flesh, and raising it from death, and advancing it into heaven, might give us assurance, that he shall *change our vile body, that it may be fashioned like unto his glorious body.* Phil. 3. Ver. 21.

Now, that Christ was true man, I need no other argument, than that which *Tertullian* useth (*lib. de carne Christi cap. 5.*) *Natus est filius Dei, mortuus, sepultus:* He was born, and died, and was buried; *sed quomodo hac vera in illo erant?* How could these things be true? if he had not in him, a subject capable of them, *Car-nem scilicet hanc, sanguine suffusam, ossibus substructam, nervis intextam, venis implexam, qua Nasci et Mori novit,* (a most Elegant expression); if he had not (saith he) this flesh of ours, mingled with blood, supported with bones, woven with nervs, embroydered with veins: God bid *Ahaz* ask a signe, *whether in the heighth above, or in the depths beneath;* behold, we have seen this *signe* in both: in the heighth above, as he was God, and in the depth beneath, as he was Man; Let us now see heaven and earth joyn'd together, God, and Man, in one Person, and so really *Immanuel.*

God with us; And this he was, that so partaking of both Natures; he might be a fit Mediator between both, to reconcile man to God, and to reveal God to man; to undergo death, as man, and overcome death, as God; that he might speak to God the Father for us; and from the Father, to us; and we present our prayers to God the Father by him, and so become a perfect Redeemer; he being *Immanuel*, God with us.

2. Part.

I could here go on, did not the Wonder stop me, and bid me stand a while to behold it; for ther's an *Ecce* stands o're the Text, like the *Star over the Inn* where Christ was born; and a *signe* hangs out before it too, which tell us, there's a strange sight to be seen, which is the 2d. General part of the Text, *The strange, and wonderful manner* of it; we may set Behold, almost on every word in the Text. Behold a *signe*, *signum admirationis*, a signe of wonder; and behold, 'tis a *gift*, The Lord shall give it: and behold, to you: To you, rebellious *Jewes*, sayes the Prophet here; to you unbelieving Gentiles (said the Angel afterwards) and that which follows, more strange than all the rest, Behold, a *Mother*; that's a *Virgin*; and God, that's Man. The Lord himself shall give you a *signe*, Behold, &c.

Mom. 2. de
Nat. Christi.

Quid primum mirer? quid postremum? cries *Eusebius Emiffenus*; Here's such a world of wonders, that I know not which to admire first: That of *Quintilian*, is true here, *Mirabilia auferunt vocem*, that miracles deprive a man of speech, and put him to a silent admiration. When a man considers *Dei ingenium*, that the infinite and immortal God, should assume finite, and mortal flesh; and yet assume not the person of man, but onely his Nature: and that the Nature assum'd, had no subsistence of it's own; but that the nature of God, and the nature of Man,

Man, made but one Person; which very Person was from all eternity: this might well make one to cry with *Nazianzen*, in amazement, *de vno nato pater, de vno nato filius*. O new strange mixture, and admirable unheard-of Orat. 42. temper; 'Tis a paradox to reason. And with *St. Cyprian*, in wonderment, *Miror quomodo Deo adhaerit Caro*, I wonder, how flesh and blood could cleave to God.

To see the Sun of Righteousness, like *Hezekiah's* sun, to go ten degrees backward; In this signe of *Ahaz*, 2. Reg. 20. 11. 9. degrees of the Angels, and one degree lower than the ordinary condition of men; being a worm and no man: *St. Bernard* might well call it *Apparitionem mirabiliter admirandam*, a Sight wonderously to be wonder'd at; this was the Lord's doing, and 'tis *factum mirabile*, marvellous in our eyes, *Ps. 118. 23*. That an *incomprehensible essence*, should be comprehended in a narrow womb; that the *Antient of dayes* should become an infant of a *span long*; that the *Word* it self, should not be able to *speak a word*; (I am almost Non-plus'd!) That the *bread of Life*, should be born in *Bethleem*, that signifies indeed, the *house of bread*; yet so poor a house, that there was scarce any bread in it: That the *King of Heaven* should be born there, not in a Royal Pallace, but in a poor *Inn*; and there, not in the best Chamber, but in the *Stable*, where the finest *Linnen* was but straw; and the hangings of the room, no costlier than such as the *Spider* wove; and the best *Cradle* his Mother had, A *Cratch*: This is to humane conceit *typo admodum*, or (as *St. Chrysostome* speaks) *quasi lectum, et lectorem suum*, the most incredible thing that ever was, full of wonder and astonishment. *St. Bernard* observes 3 main Wonders in it.

I. *Mater, & Virgo*; that a Virgin should become a Mother; and being a Mother, should yet remain a Virgin: *Parturiant montes*, is not so strange as this;

not onely the Virgin, when she heard it, but the Angel, I think, that told her, did much admire at it.

2. The second Wonder was, *Deus et homo*; that God should be made man, and man should be God. This is *impossibile, & incongruum*, it can neither be express'd, nor conceiv'd; 'tis *miraculum miraculorum*, such a Mystery, as must be reverently believ'd, not curiously searcht into.

3. And that's the third Wonder, *Fides & ratio*; that the heart should believe all this, without reason, and beside reason, yea, above reason.

2. part. 25. q.
6. Art.

Aquinas puts a Question, whether God cannot do greater and better things than he hath done? and his Answer is in the affirmative, that he can; but yet he excepts 3. things, than which, there cannot be Better, as he saith, viz. 1. the *Incarnation* of Christ: 2. the *Motherhood* of her that brought him forth: 3. the *salvation* and happiness of Man. For God cannot make a better Man, than the *man Christ Jesus*, who was also God: Nor a better Mother, than the *Virgin Mother*, and the Mother of such a Son; Nor a better or more happy estate for man, than to see, and *injoy God himself*. In respect of these, ther's nothing can be better, as there can be nothing better than God himself: This was the Strange new thing, that the Angel brought tydings of, such news as the world never heard of before, nor had ever seen in former Ages: The world before, had seen the Sun *stand still* in the time of *Josiah*; it had seen it *go back* in the time of *Hezekiah*; here, the Sun of righteousness, *descended down* upon the Earth, clouded with a Veil of flesh. *Moses* saw a Bush burning, and yet green. *Aaron* had his Rod flourishing with blossoms, and fruit, without the help of man: *Moses* his Rod was turn'd into a Serpent; the red Sea divided

Euc. 2.

in

in two parts; the bread of Manna came down from heaven; and Elias was carryed up to heaven: But these were nothing, to the strange things in Christ's Nativity; when *God* was made *Man*, and born of a Virgin-Mother; when *Allmighty* power became *weak*; the bread of life became *hungry*; the fountain of *living waters*; *thirsty*; *salvation* suffered; and *life it self*, afterward dyed; and by that death, others were enliven'd: put them all together, and *St. Paul* may well call it a great *Mystery*; so great, that, as he speaks, in another case; 'tis not *discussible*, beyond measure mystical: so that for a man to stand upon the brink, and but cast his eye to look down into it, 'twill make his brains to become giddy, and, running back with *St. Paul* affrighted, to cry, *O altitudo*, *O the depth*--- I can say no more, but what the Prophet sayes for me, His name was called *Wonderful*, *Isaiah* 9. 6.

There were other strange signs, that accompanied the birth of this Son. As, there was a strange new *Starr*, the Tongue of heaven, or rather, the Finger of God, that told, and poynted where he lay. 'Twas strange, that *Augustus* should refuse the title of *Lord* as *Suetonius* reports, and, as *Orosius* adds, that he refus'd it, on the same day that *Christ* was born: That the Temple, dedicated to the *Goddeſs of Peace*, should fall to the ground, when the *Prince of Peace* was born; and that a *Spring of Oyl* should ascend out of the Earth, when the *Anoynted of the Lord*, descended from heaven.

I could tell you other Stories, as strange as these, but I need not prosecute the Argument: I dare undertake, ye are all of my mind; that this *signe*, was a wonderfull sign. But, in the third place, wonderfull things, are not always the trueſt. *Admiranda canunt, ſed non credenda*. 3. Part.

Andrews in
loc.

credenda Poetae; Poets tell wonders, but fables; No; but this Wonder here, is, as St. *Augustin* speaks in another case, *miris, sed veris modis*, as true, as strange: If I were to deal with Heathens, *Minerva's* birth out of *Jupiter's* braine, might prove a *posse* in general; and the *Sibylls*, certain propheticall women among them, joyntly prophesied of this birth; in particular,

Lap'de in loc.

En nova progenies cælo demittitur alto,

Luc. 2. 11.

Chara Deum soboles! sings one of them, in *Virgil*. But I speak to Christians, to whom a sufficient proof it is, that the Old, and new Testament, accord herein; The Prophet foretells it here, *Ecce Virgo pariet*, A Virgin shall bring forth; And the Angel affirms, it came to pass, *Ecce Virgo peperit*, To you is born this day, in the City of David, even Christ the Lord. *Sic jam dictum est, quod prædictum erat.* The Logick and close-fist of the Law, is turn'd into the *Rhetorick*, and open the hand of the Gospel; legal and propheticall obscurities, into cleer and Evangelical Truths; so that St. Paul say's 'tis ~~manifest~~, taken in the Church *pro confesso*, and without controversy, *Christ manifested in the flesh*; and therefore, 'tis most true, which Truth it self hath promised; *The Lord himself will give you a signe, &c.*

1. Tim. 3. 16.

We have shaken the branches of the Tree, Let us now gather up some fruit: 'tis not only a tree for knowledge, but a Tree of Life, on which there grows, both *Cognitio salutis*, and *Salus cognitionis*, the knowledg of happines, and the happines of knowledg, viz. to know God, and him whom he hath sent, *Jesus Christ*: Had a man all the books in his brain, which be in the *Vatican*, and so much learning as to be Tutor to *Solomon* in the ~~arts~~ of his wisdom; yet if he knew not this Tree of knowledg; and if he felt not the warme beams

beams of the Sun of righteousness beat upon his own heart, for all his light of knowledg, he might be depriv'd of the light of glory, and cast out into utter darknes.

But this *Sun* comes with *healing in his wings*, *Mal. 4. v. 2.* and the *leaves of this Tree*, are to *heal the Nations*, *Rev. 22. v. 2.* But since there is no *healing* without *application*, see the several vertues of the leaves that grow upon the branches of the Text, and apply them to your selves. I shall make them 12. in number, to equal the number of the fruits, that grew upon the Tree of life, *Rev. 22. 2.*

First, When we see the *harmony* between the Text, and our Creed, between the Prophet and Evangelists; it may serve to *strengthen our faith*, so that we may say with holy David, *Psal. 48. 7. As we have heard, so we have seen*; As we have heard in the Prophet, so we have seen in the Gospel.

Secondly, Is it a *Signe*, and set out with, *Behold*: this may raise our admiration, so that we may say with the Apostle, *O the heighth of the riches of God's mercy, how unsearchable are his paths, and his ways past finding out*?

Thirdly, Was it therefore, [*propter hoc*] viz. when his people were averse and cross, that he should then give them a *signe*? did grace superabound, where sin had abounded first? Then learn to *requite evil with good*; which is the most noble kind of victory, and makes a man most like his Maker.

Fourthly, Did a *Virgin* conceive, and bring him forth? this may provoke our imitation, To *conceive Christ in our hearts*, by faithfull apprehension, and to bring him forth by Charitable operations: *Mat. 12. 50. Whosoever doth the will of my Father, the same is my brother, and sister, and mother.*

Fifthly,

Fifthly, Did the *Virgin-Mother* bear this Son? This may *elevate our devotion*, to reverence the blessed Mother, but to adore the Blessing Son.

Sixtly, Is Christ become man for us? This ought to *kindle our love to him*, that did so much for us, *Quanto pro me vilior; tanto mihi charior*, is St. Bernard's use, and the Apostle presseth it hard, *If any man love not the Lord Jesus, let him be Anathema*, 1 Cor. 16. 22.

Seventhly, Is God become man? then *learn Humility*; He bowed the heavens, yea, he bowed himself, to come down to thee; do not thou, base Earth, exalt thy self, but humbly acknowledg thine own vileness, which caus'd the Son of God, to descend so low, as to become the Son of man.

Eightly, Is Christ God? this may *arm our hope* against despaire: there is not now, *mors in Ollâ*, death in the pot, but life it self, in our *Earthen Vessel*; the Deity in a humane body, like *Gideon's* Lamp in an Earthen Pitcher, which being broken, hath put all our Enemies to flight.

Ninthly, Is Christ God and man in one Person? then we are sure, He is a *fit Mediator*, and Advocate with God, for man; so that whosoever (with *Simeon*) shall take this Son in the Arms of his faith, and love; the King of Heaven, will not be displeas'd, but reconciled through him; like the Philosopher, that taking the Emperor's yong Son in his Armes, disarm'd the Father of his fury.

Tenthly, Is this God and Man, named *Immanuel*, *God with us*? then be not afrayd, *etiamsi fractus illabatur orbis*. The *figue* in the Text, is the signe of the Son of Man, and bears the same *Motto*, *In hoc Signo vinces*. for, *If God be with us, who can be against us?* Rom. 8.

Eleventhly,

Eleventhly, in the fifth place; Did the Lord give this Signe; and that when we were his enemies? Then; Behold here his Love again; 'tis *Cornelius & Lupide's* note, That 'tis not *Nos cum Deo*, *sed Deus cum nobis*; He came to us, not we to him; *& nobis diffidim*, *pax autem à Deo*: We broke the peace, and yet he seeks for reconciliation; yea, he came down to dwell with us, that we might go up, and dwell with him.

in loc. 1. 2. 3.

Twelfthly, and Lastly, (that I may make up the whole dozen); All this may serve to exalt our joy: for Christ incarnate, and made flesh, is the best news, and so the greatest matter of joy that ever was. The Hebrew word *Bashar*, for Flesh, may intimate as much, which [in *Piel*] signifies also glad tydings: this at his birth the Angel proclaim'd; and a whole Quire of Angels besides, for joy, sung a *Christmass Carol*, *Luc. 2*. Yea those grave Sage Pieces of the East, at the sight of him, rejoyced exceedingly; and shall we hang up our Harps, and hang down our Heads, as sad, or senseless? No, Let us sing with the Psalmist, *This is the day which the Lord hath made*, yea, wherein the Lord himself was made, *Let us rejoyce, and be glad therein*; Alwayes provided, that our *rejoice* (the Gospel-word for joy) be *in quatuor*, which is the *Septuagint's* word. So, that, *mens se bene habeat*, as the word imports, that neither our Bodies be dis-tempered, nor our Souls disordered; that so we may rejoyce, as *St. Bernard* wisht, *de nativitate*, & *non de vanitate*, for the birth of Christ, and not for the bringing forth of sin.

Mat. 2. 10

Serm. 3.
de Nativitate
Domini.

But I doubt I have stretcht your patience: I am sure I have not followed *St. Bernard's* example; who being to preach on *Christ's Nativity*, said, The shortness of the day, constrain'd him to shorten his Sermon:

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and

Serm. 1. in
Eg. No.

and the ingenuous Father, would not have any to wonder, that his words were short; *quando & Deus pater Verbum fecerat abbreviatum*; since God the Father had abbreviated his own Word.

But this *breve Verbum*, is *caelesti suavitate refertum*, as he says in another place, yea, as one calls it, 'tis *breviarium Evangelii*, the breife sum of the whole Gospel; For which *short Word*, the same that was conceived, and born of the Virgin Mother, let us give everlasting thanks, to God the Father, through the Holy Spirit: To which blessed Trinity, Father, Son, and Holy Ghost, be ascribed all Honour, and Glory &c.

A M E N.

T H E.

THE SAINTS PILGRIMAGE ON EARTH.

SERMON X.

Psalm 39. 12. latter part.

*I am a stranger with thee, and a sojourner, as all my
fathers were.*

STrange things are commonly very pleasing,
and taking with many: as, strange *se-*
ions, and strange *flesh*, strange *Doctrins*,
and strange *Teachers*: If Paul come as a
Stranger and preach at *Athens*, the City
will soon flock to him, to hear the new
Doctrin, and strange things delivered by him, *Act.*

17. 19. 20. If an Outlandish *Quack*, do but want his *Bank*
among us, what resort will be to him? and how will

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he be cryed up, above the greatest Doctors, and best Physicians of the place? And a Prophet that comes out of another Countrey, usually wants not honour, saith our Saviour: when as, at home, and among his acquaintants, he commonly doth, *Mat. 13. 57.*

I suppose then, you will do me that favour; as to give me the hearing, because a stranger; as *David* in the Text, did hope that God would hear, and give eare to him upon this ground, because he was a stranger with him. *Hear my prayer, o Lord, and give ear unto my Cry, for I am a stranger with thee, &c. wdpm O, & suprdpm O.* The words signifie, one, that is without House, or home, of his own; one that is out of his own Countrey, and hath no certain-fixed habitation, but is travailing homward, and sojourns onely a while at a place. This we may collect from the several Translations, which the words admit in Scripture: for, *wdpm O* in *Act. 7. 6.* is rendered, a sojourner in a strange Land: at *v. 29. ejusa. cap.* it is translated a stranger. Moses was a stranger in the Land of Midian: *Eph. 2. 19.* there is a *forreiner*; and is opposed to a *Domestique*, or one that is of the Household of God. For the 2d. *wdpm O*, that's usually translated a *Pilgrim*, as, *1 Pet. 2. 11.* I beseech you as strangers, and *wdpm O*, *Pilgrims*: And *1 Th. 1. 13.* they confessed that they were *strangers, and wdpm O* *Pilgrims*, upon Earth: And thus much *David* confesseth too, and makes it an Argument to prevail with God for audience; and that he would pittie his sad condition; As if he had said, Though I may seem to be *somebody* in this world, and were able to do something in it, being impowered with the glory and riches, with the strength and wealth of a Kingdome; yet, Alas, the Earth that I tread upon, and the Possessi-

ons, and Pallaces that I enjoy, they are none of my owne; they are rather Thine ô Lord, than mine; for truly I am but a *forreine stranger*, and a poor *Pilgrim*, out of my Country; I am no Cittizen of the World, neither have any continuing Citty, or house to dwell in: I am but a *sojourner* for a little while here, being travailing to another home, in a better Country. And therefore seeing I am to make but so short an abode in this place, and so little a stay in this life, use, I beseech thee, that favour and mercy towards me, which thou hast commanded should be us'd towards strangers, who were not to be *injured nor vexed*, *Exod. 22. 21.* nor to be *wrong'd, nor oppressed*, *Exod. 23. 9.* but to be *refresh'd and relieved*, *Exod. 23. 12.* *Levit. 25. 35.* yea, to be *loved and nourished*, *Deut. 10. 18, 19.* And therefore, regard me as a poor stranger, destitute of friends, who am come under the shadow of thy wings for shelter, and protection: I confess my self to be in the same condition that my Fathers were; and therefore, I desire the same grace and favour at thy hands, as they had before me; for, *I am a stranger with thee, and a sojourner as all my Fathers were.* You see the coherence, and the meaning of the words, which I may call, *The Saints Pilgrimage upon Earth*; from whence we may infer,

1. That the *Saints* upon Earth, have no settled place of abode; they are but *strangers and sojourners* here, as *all their Fathers were.*

2. That, being out of their Country, and having here no continuing Citty, they must, like *Pilgrims* and *strangers*, be travelling home-wards, to the new *Jerusalem* which is above.

3. *Socrates* being ask'd what Country-man he was,

Joh. 3. 8.

1. Joh. 3. 9.

was, answered, that he was ^{an inhabitant} of the Country of the world? but the Servants of God, and Christ, must not account themselves so; for their Master tells them, that they are *not of the World*, Joh. 15. 19. No they are but strangers upon earth, Psal. 119. 19. Their home is in Heaven; for, from thence, they had their birth, especially their *new birth*, being born of the *spirit*, and born of *God*, and therefore *Jerusalem* above, is call'd their *Mother*, Gal. 4. 26. And besides, there they live too, if they live as they should? for, there they trade, and converse, and lay up their treasure; they can carry none with them, (for the Grand Searcher Death will seize 'em); but return it by Bills of exchange to God, and his poor servants; there's their ~~inhabitance~~, their *conversation*, Phil. 3. 20. being Citizens with the saints, and of the household of God, Eph. 2. 19. Wherefore, while they live upon Earth, they are both *strangers*, and *stragglers*; strangers as belonging to another Country, and stragglers having no abiding place, nor continuing City, but; like *Pilgrims*, seeking for one to come, Heb. 13. 14. *We have here no continuing City*, saith the Apostle; neither for the buildings, nor yet for the inhabitants: for the first, there is none that continue long, *nec quoad materiam, nec quoad formam* whether we respect their *matter*, or their *form*; For their *materials*, how many are quite rais'd, and ruin'd, having nothing but paper-Walls of a few written Histories, to maintain their memories; and if they do continue for certain Ages; yet, like *Argos* his ship, they are so patcht and piec'd, that they may be questioned whether they be the same.

And for their *form* (*i. e.*) their *Laws* and Government, were they as sacred and inviolable as those of the *Medar* and *Persians*; yet are they subject to alteration,

ration, and change. Let *Rome* speak for the rest, which hath had her Kings, and Consuls, her Tribunes, Decemvirs, Triumvirs, and Consuls again; after all, her Emperours, and now her Popes. The greatest Monarchies have had their Periods, their rise, and their fall; yea, the world it self passeth away; and therefore the Citties of it, cannot continue, nor yet the inhabitants of those Citties, whether we respect their possessions, or their persons: for their possessions, we find they are all like the two sons of *Adam*, *Abel*, (*i. e.*) *Vanity*, and *Cain*; Possession, but vain possessions; and though men use all means possible to entayl their Estates to their houses for ever, and call their Lands after their own names, yet, within some few ages, By how many names, have those Lands been call'd? *Copernicus* his opinion is true in this, that the *Earth moves*, and Earthly possessions pass from one generation to another: And if these pass not, yet their persons do, who are daily going on, and travailling to their long home; they do but lodge a little while in their Inn by the way, and on they go in their pilgrimage till they come to their country. Hence it is that *David* calls this world, where he led his life a while, the house or place of his pilgrimage *domus peregrinationis*, as *Pf. 119. 54.* and *St. Peter* *Septuag.* calls it, *οἶκος περιπατησῶν*, the time of our Sojournings, *1 Pet. 1. 17.* And not onely *Peter* and *David*, but all our Fathers have confessed as much. Our Father *Abraham*, by faith sojourned in the Land of promise, as in a strange Country, *Heb. 11. 9.* Old Father *Jacob* in expresse terms calls his life, a Pilgrimage, *Gen. 47. 9.* And the rest of the Fathers confessed themselves Pilgrims, and strangers upon Earth, *Heb. 11. 13.* God told the *Israelites* that they were but strangers, and

and sojourners, *Levit. 25. 23.* And the Prophet *Jeremy* allegorically speaking of Christ himself, saith, *Why shouldst thou be as a stranger in the Land, and as a wayfaring man, that carries but a night? Jer. 14. 8.* And yet so he was; He came to sojourn in the world for a while, as in a strange Land, and he came like a Traveller to an Inn, but there was no roome for him; he had no house of his own, neither had he where to lay his head. He came to his own, but his own receiv'd him not; but us'd him like a stranger, and strangely too; and therefore, making haste away, he appear'd in the habit of a travelling stranger after his resurrection, when he was returning back to Heaven again, *Luc. 24. 18.* And his disciples were all, so; they were all travellers, and went up and down doing good, as their Master did; *St. Paul* was literally a great traveller. *Bunting* hath reckon'd his traavailes to be 10270. miles, before his imprisonment in Rome; he was in journeyings often, *2 Cor. 11. 26.* And the rest were sent abroad, to go teach all Nations, *Mat. 28. 19.*

Mat. 8. 10.

Joh. 1. 11.

Act. 10. 38.

But in respect of their souls, and their heavenly affections and dispositions, not onely the Apostles, but all Christians, are, and must be, *strangers to the world.*

Yea, the happiest man that is, that lives at peace, and ease, and sits himself down where he was born, in his Father's possession, that sits under his own *Vine*, and under his own *Fig-tree*; yet his condition here, is but *status viatoris*, the condition of a traveller; he walks with his staff as old *Jacob* did, till he come to the place of rest which remains for the people of God; then and not before, he shall sit down with *Abraham Isaac, and Jacob* in the kingdom of heaven, where he shall

shall rest from his labours, and his works shall follow him: The Heaven, that allwayes moves, is the only place of rest; there is no rest to be look'd for on earth, as long as we carry the tabernacles of the earthly houses of our bodies about us; we must look to have them taken down and removed, 'till we come to that house, *not made with hands eternal in the Heavens*, 2 Cor. 5. 1.

Thus the servants of God, are *strangers* and *Pilgrims* upon earth, whereas the men of this world, who are from beneath, though they be strangers too, subject to change and chance; yet they do not account themselves so: for, *they think their houses shall continue for ever*, Psal. 49. 11. and therefore get the *Houses of God too, into their possession*, Psal. 83. 12. but they are none of their portion, though their *portion* be in *this life*, Psal. 17. 14. They make Earth their Heaven, and the world their home, and never provide for another world; and therefore another world is provided for them, even a world of miseries.

But as for the Servants of God, their hopes and desires are fix'd upon another place; though they dwell in Houses of Clay, yet they live not after the fashions of the world, but after the Laws of their heavenly Country; the eye of their faith is ever looking after that; There they lay up their treasure, that where their treasure is, there may their heart be also; and their heart being there, they count themselves but *strangers, and sojourners here*, and, like pilgrims and travellers, are going homeward as fast as they can, *passing the time of their sojourning here, in fear*, as St. Peter exhorts, 1 Pet. 1. 17. [*in fear*] lest they should miscarry by the way.

Rom. 13. 2

And so I come to the second thing, that the Text

did inferr, viz. That, seeing we are out of our Country, and have no place of continuance here, we must, like *Strangers* and *Pilgrims*, be travailing homeward, and be seeking for a better Country which is in Heaven, and a Citty which God hath prepared for us there, *Heb. 11. 16.* How many thousand Christians, in a blind Zeal, have gone on pilgrimage to seek, and to see, the old *Jerusalem* on earth? how much more should we be *pilgrims* to the *Holy Land*, to finde the *new Jerusalem*, which is in heaven? The merchant will venture hard, and travel far, for the pretious things of the Indies --- *curret Mercator ad Indos*: How much more should we be Merchant-Venturers for heaven, where ther's nothing of less value, than Gold, and Pearl, and pretious Stones, *Rev. 21.* Now, who would not travail hard, to go to such a place? besides, ther's our Father's house, and the house that Christ hath prepared for us; there lies our inheritance, and a Kingdom that God hath promis'd us, where *one day* spent in those *Courts* of the Lord, will be *better than a thousand in the Tents of ungodliness* here upon Earth, *Psal. 84. 10.* Up then and away, and look for better times there, and a better Country too, than any under the Sun; for there we shall dwell together in unity, and sweet society; in riches, and glory, and safety, and pleasures for evermore. Let none say, that this Country is *Terra incognita*, a Land that was never yet discovered; for, 'tis Laid open to us daily, in the reading and preaching of the Word; 'tis a *Citty upon a Hill that cannot be hid*, *Mat. 5. 14.* so that, *if it be hid to any* (as the Apostle speaks of his Gospel) *it is hid to them that are lost*; that are lost for ever; yet, to Christian travellers here below,

2 Cor. 4. 3.

below, 'tis not fully and perfectly discovered; they see it but in a *Glass*, at a distance, viz. through the *prospective Glass* of the promise, by the *eye of faith*; and therefore, they must look after it, and, like *pilgrims* and *strangers*, must travaile for it, 'till they enter into that Land of promise, of which, the Land of Canaan, was but a figure and a Type.

But, how are strangers and travellers known, that we may know how to be like them?

They are known by divers marks.

Quest.

A *stranger* is known by his *language*, and speech: *Peter* was known so; Surely, said they, thou art one of his disciples, for even thy *speech* bewrayeth thee, *Mat.* 26. 73. Indeed, a mans speech, is a sure signe to know, whether he be one of Christs disciples, or not; The *Ephraimites* were discovered by the *Gileadites*, in that they could not pronounce *shibboleth* aright (with the aspiration); their *speech* betray'd them, *Judg.* 12. 16. Now, *Christian-strangers* speake the *holy tongue*, and the *Language of Canaan*; and their speech is savory, and seasoned with goodness, whereas the men of the world speake none but their mother-tongue, the *Language of the Earth*, or if they do get some ends, and words of heavenly language, 'tis but to please those with whom they converse, and to drive their trade withall: there being divers, That like the *Eagle*, can fly aloft toward *heaven*, in their words, and with their eyes; but 'tis but to catch their prey the better upon *Earth*; for otherwise, their naturall speech is corrupt, and rotten ~~corrupt~~, as the Apostle calls it, filthy, and stinking communication, *Eph.* 4. 29. Besides, the heavenly strangers, speake but little,

Col. 4. 6.

1 Joh. 4. 5.

The Saints Pilgrimage on Earth.

being swift to heare, but slow to speake; they set a watch upon their mouths, and keep the doore of their lips; whereas those of the world, are full of idle words, and vain babbling, and vain repetitions, and say with them in the 12. Psal. v. 4. *Our tongues are our own, we are they that ought to speake, Who is Lord over us?* whereas, *In many words there cannot want iniquity,* saith wise Solomon, Pro. 10. 19.

2.

1. Thes. 4. 11.

A stranger, and traveller, never meddles with others, but onely with his own business; he studies to be quiet and peaceable, meek and lowly; and never wrongs, nor hurts any man; so, such as are travelling to the holy-Land, and the heavenly Canaan, being led by the Spirit, they shew the fruits of the spirit, which are, *Love, peace, long-suffering, gentleness, goodness, meekness,* Gal. 5. 22. They shew they have learn'd their Master's lesson, and follow him, in lowliness and meekness; and so at last, when they come home, they find rest, eternall rest to their souls. Mat. 11. 29.

3.

A stranger and traveller, beares great affection to his country, and is allwayes thinking of his journey's end: And so the Christian-traveller sets his affections on things above, Col. 3. 2. He minds not Earth, so much as heaven, and the way thither; God and Christ are to him *all in all*, Col. 3. 11. As for the world, as he is not of it, so he useth it onely, as *though he us'd it not*, 1 Cor. 7. 31. He makes use of it onely as a traveller doth of his staff, to keep him a little out of the dirt, and layes it by when he comes at home, his most and his best thoughts are fixt on heaven, that's the North-Pole; that drawes the compass of his affections thither, which never rest, but when settled there.

Strangers

Strangers and travellers slight the barking of dogs; they neither care, nor wonder at it, but go on with patience, and so doth the traveller to heaven: though the dogs of the world, bark at him, and bite him too sometimes, with sharp and venom'd slanders, and with false and lying reproches, yet he passes by it, and beares it patiently, as *David* did the cursing of *Shimei*; though that *Dog* (as the Text calls him) ran barking after him, as he went by the way, yet saith *David*, *Let him alone, perhaps 'tis for my good*, 2 Sam. 16. 11, 12. I, it is for our good too, it makes us happy, when men revile us, and speak evil of us falsely; Mat. 5. 11. And let us remember, that the time will come, when such *Dogs* shall bark no more, but shall be shut out of doors, out of the new Jerusalem, and howl in everlasting torments for ever, *Without shall be Dogs*, saith *St. John*, Rev. 22. 15.

Strangers and Pilgrims, are sparing in their expenses; they are not like the younger-brother, in the 15. of *Luk. v. 13.* that travel'd into a far Country, and spent his estate in riotous living: No, such as are travelling toward heaven, spend not their meanes in rioting, and drunkenness, in chambering, and wantonness, but according to *St. Peter's* advice, as *pilgrims and strangers*, they abstain from fleshly lusts; and, like the wise-men from the East, travel onely to find Christ, and to spend what they can upon Him: which that they may do, they are not taken with the vain delights, and allurements of the world, which may stay, or hinder them in their journey; they are not like the travellers of our times, that learn little abroad, but strange fashions, and strange gestures, and ill manners; that return home, farr worse, than they went out; like *Levina* in *Martial*, that travelling to *Baja* a Ci-

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1 Pet. 2. 11.

Lo. in 1.
Pet. 2. 11.

ty

Gen. 34. 1.

Hicm.

Col. 3. 2.

6.

Cap. 14. 8.

Luc. 2. 19.

Phil. 1. 13.

ty in *Campania*, *Penelope venit*; *sed abiit Helena*; like *Dinah*, that went abroad to see the Country, and got a *clap* before she came home. Now, christian travellers are wary of such infection; as they are strangers in the world, so likewise to it, *Transseuntis circa transseuntia occupari non decet*, They minde not Earthly things, nor fashio*n* themselves according to the world, Rom. 12. 2.

And lastly, A Traveller is willing to part from his lodging and Inn; a waifaring man *tarries but a night*, saith *Jeremy*, if he stay a day, he haltes to be gone, and 'tis a good signe, that a christian is travelling to his heavenly home, when he departs willingly from this Inn of the world; when he can sing, with *Simeon*, his *Nunc dimittis*; and say with *St. Paul*, *Cupio dissolvi*; when he can willingly put off his Cloaths to go to Bed to his eternal rest; when without grudging he can leave the house of his pilgrimage, to go to his eternal House in the heavens; and can say with holy *David*, *As the Hart panteth after the water brooks, so panteth my soul after thee, O God: When shall I come and appear before the Presence of God?* Psal. 42. 1, 2.

Thus we must carry our selves, like pilgrims and travellers; and that we may the better get to our Country, let us take these short directions for our Journey.

1. We must *rise early* and set out betimes, that we may have the day before us, as travellers use to do, that have a great journey to go in a short, and a winter-day.

Now the way to heaven is no short, and easy way: *Non est à terris mollis ad astra via*, and the time allotted us to travail it in, is but a winters-day, short, and dirty; *Few and evill are the dayes of my pilgrimage*, said old *Jacob*: yea, all our daies make but one day of

Gen. 47. 9.

life;

life; as 'tis said in the Hebr. of *Enoch & Lamech*, that all their daies, *וְיָ שָׁנָה* *suit*, in the singular number, they were reckon'd but one day; yea, the longest mortall life that ever was, comes short of one day in Gods account, to whom, *a thousand years are but as one day*; and now he that lives longest, seldome attains to one hour, or the twelfth part of such a day as the Patriarchs lived: for the day of our life, as *Moses* hath measured it, is but 70. yeares, and that is but the twelfth part of 840. whereas *Adam* lived 930. which wants but 70. of 1000. *Methusalem* lived longer; and with us, scarce the 70th. person lives so long as 70. yeares. Pl. 80. 4.

Since then the day of our journey is so short; we had need to be upbetimes. *David* was such a traveller, *Psal. 63. v. 1. O God thou art my God, Early will I seeke thee*, Early, (*i. e.*) in the morning of our life, in the dayes of our youth, before the shadow of Death, and the night of the Grave approach; (*as in the Museus*) the morning is full of life, and fittest for travaile, especially in such a long journey as it is to heaven.

Be stirring therefore betimes, even with the dawning of the day: Especially when the *day-starr* appears, and the day of grace affords us light; for, such Early travellers are most likely to get soonest to heaven, as God hath promised, *Pro. 8. 17.* Ios. 6. 15.

2. As we must rise betimes, so we must *bid adieu* to all our old acquaintants, (*i. e.*) to all our old corrupt affections and desires, to our beloved and our darling sins.

These will be loath to part with you, and will plead strongly to enjoy your company still. The Flesh will say; what, wilt thou forsake thy bosome friend? one that is so near and dear to thee? The World will cry, I have been thy servant thus long, to feed thee with honour,

in Epist.
ad Heliodor.

honour, pleasure, and profit; and now wilt thou leave me thus? The Devil, hee'l plead, I have had possession these many yeares, and do you come now, with a Writ *de Ejectione Firme* to cast me out? but we must be deafe to these, and the like temptations, which will be more, and more strong, at that time when we begin to set upon this work: but we must shake them all off, kindred, and friends, and all, *Mat. 10. 37. etiam per calcatum perge patrem, Hierom.* If our father should stand in our way to heaven, we must prefer Christ before him, *Luc. 14. 26.* Yea, we must forsake our very selves, to follow Christ, in this our heavenly pilgrimage, *Mark. 8. 34.*

3. Having bid adieu to our old acquaintants, we must cast away every thing that presseth downe, and that which may hinder us in our journey; now Sin is a heavy burthen, and sticks close to us, which, in the first place, we must cast away, that we may *run with patience the race that is sett before us*, *Heb. 12. 1.*

Rom. 6. 6.

Eph. 4. 24.
Gal. 6. 15.

We must crucifie, and cast off the *old Man*, *Eph. 4. 22.* for he hath neither Will, nor Legs that are fit for travaile; and we must put on the *new man*, which is active and stirring, that so, becoming new creatures, we may be able to walk, *girding up our Loynes with the Girdle of truth, and having our Feet shod with the preparation of the Gospel*, *Eph. 6. 14.* And then, in the name of God, let us Go-forward, and that's a fourth Direction.

4. *Never to looke behind us*, or to return back, or to stand still, 'till we come to our long, and our long'd-for Home; *Remember Lot's wife*; and never look back toward *Sodom*, but stedfastly *set your faces to go to Jerusalem*, as our Saviour did his, *Luk. 9. 51.* Forget that which is behinde, and *press forward toward that which*

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which is before, for the mighty prize of our high Calling, Phil. 3. 13. *Dayly growing up in grace, and going on in the right way, from strength to strength, from vertue to vertue, 'till we appear before God in Zion,* Psal. 84. 7.

5. In our journey, Let us *make choice of good company*; for, as there is a great deal of comfort in good company, so a great deal of danger in ill; there are many that goe to Hell for company, where it will not be, *The more the merrier*, but, *The more, the worse*: for every man there, is a firebrand, and the more of them, the greater and hotter will be the fire.

For direction therefore in this particular, take the little company which go in the narrow way, and *enter in at the straight gate*; for the multitude that go in the common road, and in the great *broad way*, are all going down to Hell, Mat. 7. 13.

6. And Lastly we must be sure to *get a good Guide*; Take heed of a blind one, such a one may lead both into the ditch, Mat. 15. 14. Now there is no better *Guide* than God, who can direct us with his *light*, and with his *truth*, and will conduct us to his holy mountain, *He will be our guide unto death*, Psal. 48. ult. and his *good Spirit shall lead us into the Land of righteousness*, Psal. 143. 10. Psal. 43. 3.

These Guides we had need to have, not only to direct us the way, but to protect us in it: for we shall meet with many *thieves*, that will set upon us, to rob, and to wound us, as the traveller was serv'd that went from *Jerusalem to Jericho*: Besides, there are dangerous *wild beasts* in the wilderness of the world, that will set upon us to devour us; for instance, ther's the Devil, that *roaring Lyon*, that goes about seeking whom he may devour: besides, there are *ravenous wolves*, Mat. 7. 15. Luc. 10. 30. 1 Pet. 5. 8.

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which

Cant. 2. 15.

Psal. 80. 13.

Psal. 12. 12.

which are most dangerous, when they come in *Sheeps-clothing*; there are *little foxes*, and wild *Boars*, and fat *Bulls of Basan*, which will endeavour to do us mischief; but God is a sure refuge, in the time of trouble, a strong defence against all our enemies, and, *If he be with us*, 'tis no matter *who be against us*; *we need feare no evil*, Psal. 23. 4.

1. Wherefore, To close up all with a word of application: Though we have pass'd the morning of our life (as too many have done); yet, before 'tis night, let us get up, and poste away with speed: for the way to heaven, is not, as the worldly man thinks, *via brevis*, a short cut; to cry, *Lord, Lord*, when he lies upon his bed of death; No, Christ will not *know* such strangers, when they come to knock at heaven-gates, *Mat. 25. 11, 12. Not every one that saith unto him, Lord, Lord, shall enter into the kingdome of heaven, (saith Christ), but he that doth the will of my Father which is in Heaven, Mat. 7. 21.*

Psal. 137. 4.

Numb. 32.

2. Again, seeing we have here no abiding place, and do but sojourn for a while in the world, as strangers and travellers do in their Inn; Then let us *not set up our hopes* upon the things here below, as if we hop'd to hold them for ever, or as if we hop'd, there was nothings after them, to be hoped for: for the Saints are pilgrims and strangers upon earth; and know, that yet a little while, and men shall see them no more, and therefore, they sing not their songs in a strange Land; they set not up their staff, (as the children of *Gad*, and *Reuben*) on this side *Jordan*, but are travelling hard for *Canaan*, where they look to have an everlasting habitation, *Eternal in the heavens, that fadeth not away.*

The true christian really believes that he is the adopted son of God, and heir to a Kingdome; and therefore his

his thoughts, and his desires, are, wholly, at Court, and looks for that glorious Inheritance another day; in the mean time, he contemns the poor things of the world, and ventures all upon his future hopes; he will lay his life, and estate, and reputation, that he shall be happy in his heavenly Country; and relies upon God, with a confident expectation, that he shall be so; and therefore he dwells not in this world, but passeth onely through it, to his own Country; And, let us *pass the time of our sojourning so*; seeing we have here *no continuing City*, let us look for one to come, and one that shall last for ever. In *purchasing*, we regard not so much *Three lives*, as the *Fee-simple*; not so much a *Lease* for yeares, as *Land* that may go to us, and our heirs for ever. Let us not then, set so much by any thing in this world, which soon passeth away or we pass from it, as by that everlasting inheritance, in our heavenly country, which shall last for ever.

3. Again, Thirdly, seeing we have but a short day to finish our journey in, *let us be carefull that we spend it well*, and idle it not away, for having so short a time, it had need be pretious with us, that we do not lose a jot of it; Let us then make haste on our way, to work out our salvation, *while 'tis call'd To-day*; the devil himself is very busy, because he knows he hath *but a short time*: and the wicked will lose no time, Rev. 11. 18. to work their wickedness in; there be those that will *rise early to follow strong drink*: *Balaam* will ride, Esa. 5. 17. and hardly be stopt, for to get a bribe; and the *unjust steward*, will hasten to make freinds of unrighteous *Mammon*.

Let us be as wise in our generations: Let us begin our journey betimes, and with *Zachens*, come quickly, when Christ calls; *Now is the accepted time, now is*

the day of salvation; let it not slip, but make haste for heaven.

Let us travel for it, as *Mary* did to the Sepulchre, to find Christ, in the first day of the week, and in the first hour of the day, and defer it not, 'till the shadow of our day declines; but *seek the Lord, while he may be found, and call upon him while he is near*: That so, when we shall leave this world, wherein we do but sojourn like strangers for a little while, we may come into our Country, and *inherit a Kingdom prepared for us, from the beginning of the world*; which that we may do, Let us, in the mean time account our selves, as *David* did; but *strangers and sojourners here, as all our Fathers were.*

*Amen, Domine Jesu. } Ecce venio;
 } Veni cito.*

CHA.

CHARITY MAINTAINED.

SERMON XI.

Rom. 13. latter part of the 9th. Verſe.

And if there be any other commandement, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.

I'Was the complaint of *Lipſius* in his time, *Nulla unquam atas ſecundior religionum, & ſterilior pietatis*: I wiſh the complaint may not be made true of our times; that it may never be ſaid of us, as it was of *Greece*, That there was never leſs wiſdom in *Greece*, than when the *ſeven wiſe men* lived in it; Never leſs practice of piety, and of heavenly wiſdom, than now, when there is moſt preaching, and profeſſion of piety: Which malady that we may remedy, and that our lives may be answerable to our profeſſion; if we be chriſtians, we muſt live as chriſtians ought to do, otherwiſe
it

1 Cor. 13.
ult.

Tom. 5.
Scr. 39.

Paul in loc.

it may be said to us, as learned *Whitaker* once publicly said to the students in *Cambridge*, in his time, *Aut hoc non est Evangelium, aut vos non vivitis Evangelicè*, Either this is not the Gospel, or else Ye do not live as becometh the Gospel: Now among all the Gospel-graces, commended to us, by Christ and his Apostles, the exercise of none, is so often commanded, nor so frequently and earnestly press'd upon us, as that of *Charity*, which is preferred before all other graces of the second rate, *Col. 3. 14.* Yea, above *Faith* and *Hope*, those two of the first rank, being prime *Theological* virtues. Seeing then it is so necessary, I must in the first place crave it now; for if *Love* be not in your *Eares*, and in my *Tongue*, your hearing I am sure will be in vain, and my *preaching* in vain also; I am sure 'twas of so high esteeme with our Apostle *Paul*, that though he were *regulus* *in* *paradiso* (as *St. Chrysostom* calls him) a Spirituall Paradise, and a glorious garden of fragrant virtues; yet there is no Flower in all this garden, smells so sweet, none so plentifull as that of *Love*; that *Herb of Grace*; ye shall find in every corner of his works; ye may see it planted in the midst of this chap. like the *Tree of Life* in the midst of the *Garden*, being indeed, like the Heart in the midst of the body, that gives life to the whole Chapter. In the former part whereof, *St. Paul*, like a good *steward*, calls upon men (who are backward enough) to pay their debts; *tribute to whom tribute* &c. And upon his account, he sets down one *Petit*, one common debt which is still owing, and which he desires may still be so; and that is the debt of *Love*. Which debt differs from all other, in this; that 'tis still due, though never so often pay'd: 'tis *debitum ad usum*, men are alwayes in arreare, and behind for that. *Semper debeo Charitatem*

tatem (Saith St. Aug.) to *Cælestinus* (the Deacon); *Epist. 61.*
que sola, etiam reddita, semper detinet debitorem,
 the bond of Love is never cancelled, but stands in full
 strength and force for ever: for whereas *vision* shall
 put out the eyes of *faith*, and *fruition* shall swallow
 up *hope*, (these being but *virtutes viae*); Love which is
virtus viae & patriæ too, that shall never fail; and men
 whilst they live here, whatsoever they faile in, must
 never faile in that; that fire must be carefully preserv'd,
 like the *vestall* fire, or the fire of the Sanctuary, that
 never goes out; for Love (saith *Tertullian* that *triple-*
Tully) is *Christiani nominis thesaurus*: a christian mans *Lib. de*
 treasure, out of which as out of a rich Exchequer he *patencia.*
 pays all his other debts, which are due either to God, *pag. 133.*
 or man, for 'tis, *tota creationis disciplina*, as the same
 father speakes, in the words of our Apostle, *the fulfil-*
ling of the Law, which is here prov'd by particular in-
 duction, in the beginning of the verse, *Thou shalt not*
commit adultery, Thou shalt not kill &c. And if there
 be any other commandement, 'tis breisly contained in
 this saying, namely in this, *Thou shalt love thy neigh-*
bour as thy self.

Nature hath delighted much in contracting the larger
 volums of her works into lesser *Systems*; as the Elements
 are deduc'd to *mixt* bodies, these into *Vegetables*, Ve-
 getables again into *Animals*, and all at last into one
 small *Compendium*, *Man*. Art likewise, imitating nature,
 hath endeavour'd the like. *Cosmographers* draw the
 whole Compass of the wide world into the narrow pre-
 cincts of a small *map*; and other learned *Artists*, have
 abridg'd the unconceivable Latitude of the *Liberal*
Sciences into short and concise *Epitomes*; But Art, and
 Nature, come both short of the God of nature, who
 drew at first in two small Tables the lively image of
 his

his infinite Will in a *Decalogue* of *Ten-words* (for so 'tis call'd,) and from thence it hath its Name, *Dent. 4. 12. Homer's Iliads in a little Nutshell*, are not to be compared to this, which the finger of God could onely write; for the Rabbins have observ'd that in these Ten words are contained no less then 248. affirmative precepts, the number of the joynts in our body; and 365. *Negatives*, the same number with the dayes in the Year; both which join'd together make 613. The very number of the letters wherein the *Decalogue* in Hebrew was first written, and yet all this comprehended in *Ten words*: Though this be a *Rabbinical* Conceit of the *Jews*, who, as divers affirm, were so well vers'd in the five books of *Moses*, that they could tell how many letters there were in them, and which letter was the middlemost (which is a shame to us that can hardly tell how many Chapters there are); yet here, by the way, it may teach us this good Lesson; That, all the dayes of the year, and so of all our life, we should endeavour to keep all the commandements, with all the members of our bodies, and faculties of our soul.

3. Sent.
27. Dist.

These Ten Precepts, our Saviour hath reduc'd to two, *Mat. 22. 37.* On which Two, as on two *Poles*, the whole frame of the commandements move; and within which two, the course of our life, like the Course of the Sun within the two Tropicks, is bounded and limited, viz. *Love to God*, and *Love to our neighbour*: *Duo precepta, sed una charitas*, sayes *Lombard* out of *St. Aug.* they are two Precepts, but they are both but one *Love*. And therefore *St. Paul*, the *Amanuensis* of the Spirit, well-skill'd in *Stenography*, hath written the whole Law, in *three* in one word, *charitatem*, saith my Text. A word which is not us'd passively, in all the new Testament, but only in this place, which most Interpreters translate,

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Summation comprehenditur, St. August. *Recapitulatur*. Which word *Erasmus* censures for no good Latin, though *Pagnin*, and *à-Lapide*, and other Linguists, translate it so; is in few words comprehended, says the *Old English Bible*; is breifly comprehended, saith the *New*; Which is not a curtailing, but a full abridgment of the Law. In this saying, There's the Law's *Epitomé*. Namely in this there's the *Anatomé*, of that *Epitomé* what that saying is, *Thou shalt love thy neighbour as thy self*: In which words are contain'd 3. distinct Particulars.

First, *The nature of the substantial duty required*, 1.
the affection of Love, *Thou shalt love*.

Secondly, *The proper Object of this affection*, as it concerneth the second Table, and that's *Our neighbour*, *Thou shalt love thy neighbour*. 2.

Thirdly; *The measure of this affection*, as it respecteth this peculiar Object, it must be, *as our selves*. *Thou shalt love thy neighbour as thy self*. 3.

Of these in order, and first, of the *substantial duty* or affection of Love, *Thou shalt Love*.

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his infinite Will in a *Decalogue* of *Ten-words* (for so 'tis call'd,) and from thence it hath its Name, *Deut.* 4. 12. *Homer's Iliads* in a little Nutshell, are not to be compared to this, which the finger of God could onely write; for the Rabbins have observ'd that in these Ten words are contained no less then 248. affirmative precepts, the number of the joynts in our body; and 365. *Negatives*, the same number with the dayes in the Year; both which join'd together make 613. The very number of the letters wherein the *Decalogue* in Hebrew was first written, and yet all this comprehended in *Ten words*: Though this be a *Rabbinical* Conceit of the *Jews*, who, as divers affirm, were so well vers'd in the five books of *Moses*, that they could tell how many letters there were in them, and which letter was the middlemost (which is a shame to us that can hardly tell how many Chapters there are); yet here, by the way, it may teach us this good Lesson; That, all the dayes of the year, and so of all our life, we should endeavour to keep all the commandements, with all the members of our bodies, and faculties of our soul.

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Do not ask me then, What *Love* is; tell me rather what it is not: name what you can that good is, from a cup of *cold water*, even as high as *God* himself, and I dare pronounce of it at a venture, That is *Love*; for *God* himself is *Love*, 1 *Joh.* 4. 16. As then the soul is in the body, so is *Charity* in *God's Law*, *Tota in toto, et tota in quolibet parte*, 'tis all in all, and all in every part of the Commandment: so that I may say of it, as the Philosopher speaks of universal justice, *Eth.* 5. cap. 1. *universum enim est apud, et per*, by a general kind of influence, it eminently contains all other particular subordinate virtues; And therefore *St. Chrysostome* upon those words of the Apostle, *Gal.* 5. 22. *The fruit of the Spirit is love, joy, peace, &c.* Well, saith he, doth the Apostle put *Love* in the first place, because that is *amor, et illa, et in dilectione, et in pacis, et in iustitia, et in omni bono*.

First, 'Tis the *spring-head*, and the main stream, which being divided into other virtues, is but a vast Current cut into so many several *Channels*, and lesser Rivulets, or as a common *Cistern*, emptying it self through a number of smaller *Pipes*, to all the *Offices* of a Christian life; 'Tis the *Root* that feeds all the branches, *et in pacis, et in dilectione, et in omni bono*, (as that Golden-mouth speaks) 10000 *branches of the tree of Virtue*; and the very base and foundation, that carrieth up the whole frame and building of a vertuous conversation; For, if we gather all the scattered *Offices* that man owes to man, and reduce them to certain heads, as they are done to our hand in the six *Precepts* of the second Table, and then contact these again, as far as you can goe; and the last resolution of all will be into *Charity*. If we take an *Inventory* of our whole debt, and sum up the parcels, the *Summa totalis* (as the *Ethiopick* Version renders the Text) will be no more but this, *Thou shalt love. Owe nothing to any man, but love one another*, saith our Apostle,

postle, ver. 8. We owe no less than this to every man, and we owe no more to any man; would you see the premisses prov'd by exact calculation, and enumeration of particulars? the Apostle doth it in 1 Cor. 13. where he reckons up a whole Catalogue of good works as the proper effect of *Charity*, which notwithstanding immediately flow from other virtues: for she, as their *Mistress*, setting them their tasks, and commanding what they must do, their properties and actions are attributed to her; so that hers they are, *imperative*, though not *elictive*; by her command, though not by her production; according to St. Greg. *Ad cuncta virtutum facta dilatur charitas*, so that *per diversam applicationem*, she is *Protens*-like chang'd into so many distinct Virtues.

First, saith our Apostle, *It suffers long*, and so is *longanimity*; it is *kind*, and so 'tis *courtesie*; it *envyeth not*, and so 'tis *ingenuity*; it *vau'teth not it self*, and so 'tis *modesty*; it is not *puffed up*, and so 'tis *humility*; it doth not *behave it self unseemly*, and so it is *decency*; it *seeketh not its own*, and so 'tis *equity*; it is not *easily provok'd*, and so it is *lenity*; it *thinketh no evil*, and so it is *simplicity*; it *rejoyceth in the truth*, and so it is *verity*; it *beareth all things*, and so it is *fortitude*; it *believeth all things*, and so it is *faith*; it *hopeth all things*, and so it is *confidence*; it *endureth all things*, and so it is *patience*; it *never fails*, and so it is *perseverance*: *Ecce quot virtutes in una virtute!* So that we may say of it as *Leah* did of *Gad*, *Gen. 30. & II.* Behold a *troup*, *congregata sunt apud me, a troup of virtues*, congregated, and linkt together in this one virtue of *Love*; for which cause it is called by the Apostle *vinculum*, *Col. 3. 14.* *vinculum*, the bond of perfection: because in it, as in the common Center, all the actions of other habits, like so

many *Lines* flowing from the glorious Circle of virtues are united, and linkt together: it runs through the proper offices of other virtues like a *String* through the Beads in a rich *Chain* of Pearl, threading them up together into that *auream armillam virtutum*, that precious Bracelet of virtues, and good works, wherewith every soul must be adorn'd, that will render her self acceptable and gracious in the eyes of the God of Love.

3. Sent. diff. 23. Indeed the Schools maintain a Conclusion, which the Master of the Sentences first borrowed from St. *Ambrose*, That Charity is the form of other virtues: which though it be not true in strict propriety of speech, and in that sense wherein *Bellarmino* and other later Papists understand it, and defend it, for evacuating the nature and power of justifying faith, and for the establishing the Doctrine of justification by, and salvation for the merits of good works; yet it may be true as St. *Ambrose* understood it, and in that sense wherein some ancienter Schoolmen express themselves, *Non est forma virtutum constitutiva, quasi complens eas in essendo, sed regitiva, quasi modificans eas in operando*, as *Bonavent.* speaks; so that howsoever we do not yield, that Charity is properly *forma virtutum*, the essential form of other virtues, from whence they have their being; for this (as I take it) is Charity mistaken: yet that we may have Charity maintain'd, we may well admit that it is *Norma virtutum*, the rule of them, in as much as it regulateth and qualificeth them; at least in *actibus exercitiis*, in their exercise, and operations, *ad extra*, ordering and directing them to their right end. Love then being the comprehension of all the duties required in the Law, these two Corollaries necessarily follow.

1. That

1. That no outward work is truly good, unless it be done in love.

2. That there is no true love without some external good-works : briefly thus, No good work without love, 2^d No love without good works.

1. For the first : As Prudence in the actions of moral vertues, so Charity in the actions of Christian, hath such an universal and transcendent oversight and superintendency over them all, by qualifying and moderating them according to the exigence of present circumstances; that as there, if Prudence be wanting, all the actions of a moral man, though never so glorious in outward shew, are but *umbra virtutum*, meer shadows of vertues; indeed glittering vices, because they want their true Moderator, *Prudence*, in which they are concatenated : So here, if *Charity* be wanting, all the actions of a Christian man, shine they never so gloriously, to the dazling of the beholder's eyes, are in true judgment no better than (as St. *Augustin* hath long since censured them) *splendida peccata*; because they want their true Moderator, *Charity* : for hadst thou *faith*, that thou couldest remove mountains, yet if thou hast not *Love*, thou shalt not move St. *Paul* to think 1 Cor. 13; that thou art any thing more than *nothing*. Canst thou speak with the tongue of Men and Angels, and deceive thy self and others with thy Eloquence? yet thou canst never perswade him that thou art other, than as *sounding brass*, or *tinkling Cymbal*. Hadst thou the gift of *Prophecy*, and knewest all the secrets of God's Counsel, even to point out who are his Children, and who not; and canst demonstrate the mysteries of thy faith, and the Doctrines of thy Church: yet if thou hast not *Love*, thy Prophecies shall be like *Cassandra's*, never believed, though true; or never true, though believed.

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In a word, were thy actions as good and glorious; as we can imagin, as, laying down ones life for the good of our Country, as *Codrus* among the *Athenians*, and divers among the *Romans* have done; yea laying down ones life for the faith of Christ, and giving away a mans whole *Estate* for the relief of the poor; yet were they as good as nothing in *St. Paul's* judgment, whose censure is peremptory, *Though I bestow all my goods to feed the poor, and though I give my body to be burnt, and have not charity, it profiteth me nothing. Non tam præmiū, quàm pœna debetur, and perfidia magis tormenta sunt, quàm corona victoriæ,* is *St. Hieroms* gloss. The very flames of *Martyrdom*, unless set on fire by love, are but *unhallowed fire* :

And the reasons are good; whether we consider the beginning, or the end of a work, truly good.

1. For first, Every good work truly so, must proceed from a lively faith; for without that, 'tis impossible to please God, *Heb. 11.6.* Now faith worketh by love; *Gal. 5.6.* and though invisible in it self, is yet seen by works, *Jam. 2. 22.* From whence we may argue thus, That as that faith only is a true faith which is a working faith, so that faith only is a working faith, which is a charitable faith, because it worketh by love; and therefore Faith, Love, and Good-works being necessarily subordinate, there is no passage from the first to the third, but by the second, none from Faith to Works, but by Love; for, *Non pervenitur ab extremo ad extremum, nisi per medium.*

2. Secondly, If an action be good, it must be directed to a good end, which if it fail of, though outwardly never so glorious, yet fails of its inward perfection. For example, in the action of *Giving*, which carries the greatest shew of a good work, one man doth a real good turn to another; but he doth it out of *vain glory*, and

and ostentation; this man doth not give, but *sells* his good turns for popular applause. Another doth it, but 'twas shamefully *begg'd*, and importunately wrested; this man doth not give, but *buys* his own peace. Another can do no less, *in requital* of former receiv'd curtesies; this man in justice *pays* but an old score. Another doth it, but 'tis to *bind* a man the faster to him, hoping one day to receive a better good turn for it; this man doth not give, but puts his good turn to *use*: so that, howsoever the outward work may be, for the substance, and materially good; yet in respect of the indirect ends propounded, it is in true estimation, and formally, no good work; well may it be *beneficium*, but not *benefactum*, a good turn happily, as it falls out to another, but certainly no good *work*, as it comes from him that doth it, because it is performed to some sinister, and indirect, and not to the true and right end, for that is *Love: Finis precepti charitas*, the end of the Commandment is *Love*, 1 Tim. 1. 5. How many then of those glorious works, which glister as gold, and sparkle as diamonds, and hold the greedy eyes of the gazing multitude in admiration of their splendour, How many of these, I say, will cracle and consume like hay and stubble, when we shall have cull'd out of the heap of those seeming works, all such as either vain-glory or popularity have provok'd, or importunately wrested, or justice exacted, or former curtesies challenged, or future hopes perswaded, or some other by-respects drawn from us? What a huge mass of *refuse* shall we find to a small handful of that which is perfectly good, and done out of pure *charity*, which is the soul that gives life unto them all, and the *salt* that seasons all our sacrifices of good deeds, & distributions; without which they all prove unsavory, and so are lost;

For

For he that offers the *sacrifice* of any work, and kindleth it with other *fire* than this, is but like *Nadab and Abihu*, that offered strange fire before the Lord, and were punished for it.

What a number of men will profess that they owe *no man ill-will*, but are (*they thank God*) in perfect love and charity with all the world; 'tis wonderfully well they be so; but as *St. James* saith of Faith, so may I of Charity, *Shew me thy charity by thy works*; which brings me to the second Corollary, that *There is no true love, which brings not forth fruit in the outward works of obedience.*

For if Love be the summe of the Law, and include all the duties therein contain'd, then surely either true love is not in us, or else it will be active, and forward upon every good occasion, to exercise it self in the outward works of Charity.

The Apostle sayes, *Tit. 1 16.* There are some that *profess they know God, but by their works they deny him*, and again, there be some that have a *shew of godliness, but they want the power of it*; so there be some, and too many, that profess they love their neighbour, but by their works they declare the contrary; but make a shew of it with their tongues, when as their rough *Esau-like* hands, wherewith they crush their bretheren, plainly shews that their smooth-*Jacob's* voyce, passeth through a dissembling throat; and by their practice confute themselves, As *Samuel* said to *Saul*, If you have perform'd the command of God, what meanes the bleating of the sheep, &c; So would I fain know of these charitable ones, that say they are so, and so, What meanes then the cry of the Labourer's wages? the Widow's and the poor man's field? the Orphan's portion, and the Borrower's mortgage, and other their hard dealings,

dealings? But to leave such dissemblers, 'Tis a plain case, *Probatio dilectionis, Exhibitio est operis*, as *St. Greg.* speaks. As, The tree by its fruits, so Love by charitable offices is discern'd to be sound, or corrupt, *By this shall all men know* (saith our Saviour) *that ye are my disciples, if ye love one another*: and I may certainly add, By this shall all men know that ye love one another, if ye be ready to do good one to another. For if Love be once seated in the heart, as a Queen upon her Royal-throne *Quicquid amor jussit*: whatsoever she commands, every faculty, and member, will be ready to execute; for love is *pondus animæ*, the weight that moves all the wheels, that sets all the powers of the body and soul a-working, so that if our neighbour have our heart, (as under God, and for his sake, he should) he will have our hand to help and succour him, our tongue to speak for him; and our feet too, will be forward to do him any service, or any kind office, wherein our endeavours may reasonably pleasure him.

But here if one were ask'd with the Prophet *Ezekiel*, *Son of man, what seeest thou?* seeest thou all men thus affected? No alas! we might take up a lamentation, and might answer as he that was askt, what he saw in *Carthage*? *In Carthagine nil nisi stratagemata vidi*, I see nothing but Plots, and Stratagems in the world, How one man may raise his fortunes out of the ruins of another. For, as *David* said in *Psal.* 55. 9. I see violence and strife in the City, I may add, in the Country too; *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, and both against *Judah*; as if the opinion of *Anaxagoras* were revived againe, that *Omnia lite constant*, That all things, and men too, were compounded of strife, and dissention. Ye may see some grinding the faces of the poor, and then eating them up like bread,

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bread,

bread; another, that sues his neighbour for some petty trespass done upon his land, till he sues away land and all, to revenge himself: ye may hear another cry, *Every man for himself*, raking what he can, but parting with nothing: Another, that will not stir a foot, nor speak a word for his brother, when he hath no private interest of his own to move him to it: ye may hear others censuring their brethren for hypocritical Reprobates, at least but for Civil honest men, because they are not of the same *Cut* that they are. O my brethren, these are not the fruits of *Charity*. However such may boast, that they are of the *household of faith*, yet it is not likely that they should be of the *family of love*: For though a man be *justified by faith*, yet *faith is justified by works*: And though there may be a shew of *charity* without *Faith*, yet there can be no shew of true *faith* without *Charity*, by which 'tis seen; and therefore, in Scripture, where prescription is made unto men how they should best express their Religion, and shew their obedience unto God; the works of the first Table, which concern the immediate worship of God, are most-what omitted; and those of the second, which concern men, are usually specified. As in *Psal. 15.* unto that Question, *Who shall rest upon thy holy hill?* the Answer through the whole Psalm runs onely upon such duties as referr to our neighbour, and belong to the second Table: I could give you divers instances of the same nature, in many other passages of Scripture: but we may sufficiently judge of this by the account that shall be made at the last judgment; where the tryal shall be by, and the sentence according to, the works of the second Table; it will be then but a poor plea, *Master in thy name we have prophesied, we have cast out Devils, we have done many great works,*
then

then have taught in our streets, we have eat and drunk at thy table, and have run farr and near to hear the word, in season, and out of season, and outlasted with unwearied attention, the most tedious and impertinent speaker; we have pray'd often and long, &c. The Judge shall at that day refuse all such allegations, and reply unto them, Though you have done thus and thus, yet *nescio vos*, I know you not; but this one thing I know; *I was thirsty, and ye gave me no drink, I was hungry, naked, sick, and in prison, and many wayes distress'd, and ye relieved me not, and therefore, Ite maledicti, Go ye cursed, depart from me ye workers of Iniquity.*

I speak not this to *preferr* the second Table of the Law before the first; nor to *dishearten* or disparage the zeal of the truly pious. I wish from my soul we were all more religious than we are. My only aym is to shew that there is a like *necessity* of the works of both Tables; and that those of the second, are a truer *touchstone* of our obedience, to try whether those of the first be sincere or not; so that as that man's *Honesty* is but vain who wants *Religion*; so the other's *Religion* is vain also that wants *honesty*: The one's civil honesty is but irreligious honesty, and the other's most strict Religion, but dishonest Religion: 'Tis hard to say which is worse, I am sure he that fails in *either* is guilty of *both*. God hath coupled every where in Scripture, the love of himself, and the love of our neighbour; *Holiness* and *Righteousness*, Godliness and Goodness, *Sacrifice* and *Mercy*; yea, sometimes Mercy before Sacrifice; and what God hath joyned together in his Law, none must put asunder in their Obedience. If any profess that they know God, and yet be abominable, and disobedient in their actions (and therefore abominable

because disobedient) such men *deny God in their works*, saith St. Paul, Tit. 1. ult. Will ye hear St. James to the same purpose? *If any man seem to be religious, and bridleth not his tongue from lying and flandering, and sowing of faction and sedition, that man's religion is but vain*, Jam. 1. 26. And let St. John that beloved Disciple make up the third witness, that this truth may be established; *If any man say that he loves God, and yet hates his brother*, he gives that man the lye, and proves it too; for, *How can he love God whom he hath not seen, that loves not his brother whom he hath seen*, and therefore concludes, that *he that loves God, must love his brother also*, 1 John 4. 2. Now, *Love doth no ill to his neighbour*, in the verse after my Text: No more do I (may some say), I do my neighbour no harm; though he be little beholding to him for any good; and therefore St. Chrysostome notes upon that place, that the Apostle doth not onely command *οὐκ ἔστιν ἀγαπᾶν τὸν πλησίον σου ὡς ἑαυτόν*, not onely the abstaining from doing him hurt, but also that we do him all the good we can, and therefore, saith he, the Apostle adds, *It is the fulfilling of the Law*.

Aristotle may be heard as a Divine in this particular 2. Rhet. chap. 4. To love, saith he, is *τὸ πᾶσι τοῖς ἀγαθοῖς ἐκείνου ἐκείνην ἀγαπᾶν*, To be set on fire with an inflamed affection, whereby a man desires and wishes those things which he thinks good to another; and that too *κατὰ τὴν ἀρετήν*, for the party loved's sake; which is truly *amor amicitie*, and properly charity: *ἢ κατὰ τὸν ἑαυτόν*, not for his own sake that loves, for that is but *amor concupiscentie*, tending to his own private respect; and not onely thus, to wish and desire, but *καὶ ἀπὸ τῶν ἀπορρογῶν ἀπὸ τῶν ἀγαθῶν*, not onely not to omit proffer'd opportunities; but even busily to seek and readily to apprehend any new occasions, whereby

to procure and promote the good of another. The Philosopher goes on still like an Apostle, *is plus unitus re*
as unit, et unitatem vult amplexari, They that truly love, are inward-
 ly affected and seriously rejoyce at the prosperity of
 others, and are likewise toucht with a feeling compas-
 sion of another's misery: like two *Strings* tuned to a
Unison in Musick, if one be toucht, the other stirs
 too; *rejoycing with them that rejoyce, and weeping*
with them weep, Rom. 12. 15.

Love is usually compared to *fire*, which is the most
 nimble and the most active of all the Elements; As
 then fire is no longer than 'tis burning, (*aut comburit,*
aut deficit;) so Love, *aut operatur, aut extinguitur*, is
 no longer than 'tis working; And therefore that fire of
 Charity which burneth inwardly in our hearts, must
shine before men that they may see our good works, to
 God's glory: and not onely see them, but, if need be,
 feel them too, to their own comfort; otherwise our
 love is but a false fire, an *ignis fatuus*, and we for all
 our charity but cold Christians. And thus much of the
 substantial duty, Love, which, taken in its full *lati-*
tude, is common to both Tables; but proper one-
 ly to the *second*, as it is restrained to this particular
Object, Our Neighbour: And so I come to the second
 Particular of the Text; the *Object* of this affection, Thy
 Neighbour: Thou shalt love thy Neighbour as thyself.

2. Part.

And here if any should ask me as the Lawyer did
 our Saviour, Luk. 10. 29. *Who is my Neighbour?* Let
 him consult the Story there, and he shall find, that it
 was he, that shewed mercy; and if he that shewed mer-
 cy, then he that standeth in need of mercy must be our
 Neighbour too, though he be our Enemy; because,
proximus is proximo proximior; and Relatives *se se mutuo*
ponunt. And therefore St. Augustin expounding the place

Lib. 1. de doct.
Christian. p. 4.

in

in St. Luke, gives this description of a Neighbour; *Proximus est, vel cui à nobis, vel à quo nobis præbendum est officium misericordie*, that any way standeth in need of us, or we of him: The word there comprehends not onely *vicinos, ratione loci*, those that dwell next us, as in that of the Poet, *Jam proximus ardet Ucalegon*; nor yet onely *propinquos, ratione cognitionis*, those that are near us in kindred and blood: but the Apostle extendeth it to all men, calling our Neighbour in the verse before my Text, *vis à-vis*; not *vis à-vis*, not our friend's companion alone, (as the Pharisees had once glossed the Law) but every man whatsoever; *vis à-vis* there, and *alterum* in the Text, signifying the same thing: for whereas St. Hieron and most Interpreters translate *vis à-vis* (in the 8th. verse) *proximum*, *Castalio* here in the Text translates it *vis à-vis* *alterum*: so that the word includes all men, with whom we have, or may have to do; yea *strangers*, whom we never saw before, and our very profest Enemies, whom perhaps out of our corrupt wilhes, we desire we might never see again.

Beza in Loc.
Mat. 5. 43.

Mat. 5.

Juv. Sat. 14.

Indeed the Pharisees, though they made the Phylacteries of the Law *broad* and wide, yet their Expositions of it were *scant* enough, and their Practice as narrow as their Expositions; denying to Strangers of other Nations, and to the Enemies of their own Nation, the exchange but of ordinary courtesies: *Et soliti ad fontem solos deducere rivos*, in the words of the *Satyr*: Why dost thou being a *Jew* ask water of me who am a *Samaritan*? said the Woman to our Saviour. There are, I hear say, such Pharisees yet living in our dayes, that confine their *charity*, and their equity too, to some few of the *Godly*, and elect Brethren; making no conscience to cheat the Wicked and Reprobate (as they

they call them) because sin (as they suppose) hath deprived them of all right to the creature; and therefore may get what they can, as their own.

Such as these are indeed just like the *Pharisees*, who though they were very grave and religious, in outward appearance, yet they could balk judgment and mercy: they could, amidst their *long Prayers*, prey upon the poor; and in their most strict Fast, down with *Widows houses* without chewing: But our Saviour Mat. 23. v. 23. hath clearly expounded the Law, *Mat. 5. 44.* and confuted the Pharisaical false glōs, of *loving* our Neighbour, but *hating* our Enemy; commanding us there to *bleſs them that curſe us, to do good to them that hate us, and to pray for them that despitefully use us.* And so himself did, *Father forgive them, &c. Luke 23. 34.* And so St. Stephen did; who being struck with their *stones*, sent forth the *ſparks of charity*, and prayed for his Persecutors; *Lay not this ſin to their charge, Act. 7. ult.* If any man will needs pray for the death of his Enemy, let him take St. *Auguſtin's* rule, *Ora ut corrigatur, & moritur inimicus*, Pray for his amendment, and that preſently kills thine Enemy. Mat. 23. v. 14.

The Caſuiſts here put many Quæries, Whether we are bound to ſalute our Enemy? or to reſalute him ſaluting us? Whether we are alwayes tyed to exhibit ſignes of reconcilement? and which party is bound to proffer them firſt? Whether a man may proſecute a Suit in Law, and yet be in charity? with infinite the like Queſtions, which would ask a wiſe man a whole year fully to reſolve them: Let a man but know what that means, *Let not the Sun goe down upon thy wrath*: and that daily prayer, that God would *forgive us, as we forgive others*; and his own conſcience will quickly tell him, what is to be done in thoſe, and the like caſes.

cases. The Text is plain, our *Enemy* is our *Neighbour*, and therefore we must love *him*, but not his *vices*. *Diligite homines, interficite errores*, saith *St. Augustin*. *In quantum homines, diligendi sunt omnes, non in quantum peccatores*; So the School. *Bellum cum vititiis, pacem cum hominibus*, was the speech of *Otho* the Emperour: We may hate them as *sinners*, yet love them as *men*; loath their *faults*, but love their *persons*. Love their persons: for that we are bound to doe;

1. Because there is *identitas originis*, we are all of the same flesh and blood, sprung from the same root, and pewn out of the same rock, no difference in the Stock either of creation, or generation, and every thing naturally loves that of its own kind. *Sævis inter se convenit uris*, Bears do not tear one another: Yea, I verily think, that the Devils do not disagree among themselves,

2. There is *identitas societatis*, we are all *Con-cives*, fellow-Citizens of that great Corporation of the World, and all stand in need one of another.

3. And again, if we be Christians, there is *identitas professionis*: we are all baptized into the same *Baptism*; we are all redeem'd with the same *Price*, we all profess the same *Faith*, we all labour for the same *Reward*, and lastly we are all members of the same *Body*, and therefore ought to have *unam sententiam, et unum animam*, as the primitive Christians had, *Act. 4*, but *one heart*, and but *one mind*.

But here the Prophet might be askt again, *Son of man what seest thou?* seest thou not garments roll'd in blood? seest thou not malice and envy, divisions and subdivisions raging in the world? hath not the Devil set his cloven foot almost on every man's breast? and caused divided affections upon different opinions? yea,
Are

are there not some such Cross-pieces, that hate the very name of *Peace*; and love to go one way, of purpose because such and such go another?

The Prophet demurs to answer with his tongue, he thinks he may better do it with his eyes, like the people of *Israel*, who sat down by the waters of *Babylon* in silence, but wept when they remembered *Sion*; for there is so much to be heard and seen, as may make ones heart bleed, and his eyes to melt; any one that hath ears to hear, may hear the *Bells of Aaron* out of tune, and dismally jangle, which is an evident signe there is fire burst out, or else ready to break out again; such fire as the Prince of the Air, that *Son of the Cole*, kindles on the Pinnacles of Temples, which all the milk of the Word can hardly quench; and besides fire, one may see waters of *Babylon*, and waters of *Acheribah*, issuing out of the Temple, as *Ezekiel* saw in his Vision, (all waters of confusion and strife) which take men not only over the ankles, but over the loins; such a violent flood, which makes still so many breaches in the banks of peace, that the *Sea of Rome*, or the *Red-sea* of blood, may be in danger to break in upon us.

'Twere to be wish'd (yea, 'tis to be pray'd for) that the Lord Almighty would empower some grand Commission of *Sewers*, and order some great Undertakers speedily to drain these waters of *strife*, at least to keep them in order within the banks, that the Land might yield her increase, and men more fruit of love.

Indeed, I never look to see these waters to be thoroughly drain'd in this valley of *tears*, into which the dregs of the world are fallen; for I think it as equally impossible to find two men every way alike in dispositions of mind, as to find two such in lineaments of body, which is as hard to do, as to find two pebbles

on the sea-shore, wherein there may not be discern'd some manifest difference.

The very Colledge of Apostles did not alwayes agree, and those Chaplains in ordinary to the Prince of Peace, sometimes fell out; but this was the perfection of their Charity, that, notwithstanding, they ever kept the unity of the spirit in the bond of peace. And happy were the world, if men could do so still. But enough of this, though I fear not enough, in these uncharitable times; there are other Neighbours that may be objects of thy Charity, and call upon thy Charity to put you in mind of them; There's blind Bartimaeus that sits by the high-way side a begging; there's the poor Hydropical person, whose belly is swell'd, *quasi mortem parturit*; there's another that wants all his garments save that of Innocence; there's the lame Soldier, against whom Poverty marcheth like an armed man; there's many Children of the poor (Miser), who have no portion among their Brethren (at least very small); there's the poor Weak and Sick, that cannot work to earn a penny; and others that are half dead, whilst they are alive, *like* (as Nearchus) that have lost part of their parts, *like* (as Nearchus) reliques of men, rather than men indeed; these, and infinite other miserable objects there are, who are all thy Neighbours, and must be look'd upon in love, and reliev'd; the Hebrew word *in rearing*, which is used for a Neighbour, comes from *nyin ragmo*, that signifies to feed, which may tell thee thy duty, what thou must do to such. But I pass to the third Particular, the Measure of this affection; it must be, *in own selves*. Thou shalt, *as thou thyself*.

3. Part.

This is the Rule that must direct us in our love to our Neighbours; on which direction there are two things,

The

The one supposed, That we may, and must love our selves; for *Mensura* must be prior *Mensurato*.

1.

The second expressed, That the manner of loving our selves aright, ought to be the rule, and measure, how to love our Neighbour.

2.

St. *Augustin* puts the *Querry*, why there is no command for a man to love himself? and his Answer is, *Diligendo Deum quisque diligit seipsum*, In loving God, we love our selves, otherwise we do not; for, he that loveth iniquity hateth his own soul, *odit animam suam* (as the *Vulgar* reads it, in *Psal.* 11. 5.) And thus the *Philosopher* (*9. Eth. cap. 8.*) makes his virtuous honest man to be onely himself; The true lover of himself: The *Apostle* saith, there is none that hateth his own flesh, but nourisheth, and cherisheth it; and St. *Augustin* thinks him mad that shall do otherwise: yet there are some, that, I doubt, are within one degree of madness, not onely such as destroy their own bodies by intemperance (though they be mad too) but those also on the other Extreme, that macerate their bodies into walking Skeletons, making them unfit to do God any chearful service. *Sic domanda est caro, ut non superbiat; sic nutrienda, ut alacriter feruiat*, is a good rule for that; for, *Qui sibi nequam, cui bonus?* said the *Wise-man*, *Ecclesi.* 10. How can he be good to another, that is not good to himself? he that will not stick to make away himself in a discontented humour, will not fear to kill his Neighbour in a cholerick mood; he that cares not to rob himself by profuse expence, or niggardly baseness, will not spare to rob his Neighbour by open violence, or close cozenage, &c. He will do very ill to govern others, that cannot rule and govern himself.

Epist. 52.

Aug. de Ci-
vit. li. 2. 1.

c. 27.

I know, Self-love is most usually inordinate, and that

Eth. 9.
cap. 8.

makes the Name hear the worse for it, it being seldom found in any language, but in the worse sense; *deus in digne* *quodammodo* *inceptione*, saith *Aristotle*, Men use to call others, Lovers of themselves, by way of disgrace: and the Apostle sets *self-love* in the fore-front, as the *Captain-leader* to a whole *Train* of ugly vices that follow, *2 Tim.* 3: 2. But all this is yet to be understood of *inordinate self-love*, when a man loves himself more, or otherwise than he should, being led by his lusts and passions, *deus in digne* *non* *loquitur*, the inferior brutish part of the soul.

But for a man to love himself, *debitis ordine & modo*, with due order, and after a due manner, and in a due measure, is both commendable, and commanded; and must be the measure; and rule how to love our Neighbour. And that was the second thing in the direction exprest in the Text, that we must love others as we do our selves.

2. This is the rule of *Equity*, and there is equity in the *Rule*; for 'tis no other than the Law of *Nature*, which Law hath been confirmed by the *Upper and the Lower House*, being the Law of *God and Man*; and by the whole *Convocation* of the Prophets and Apostles, as may be seen upon record, *Mat.* 7. 12. *Whatsoever ye would that men should do unto you, even so do ye to them, for this is the Law and the Prophets*; with which rule the Emperor *Severus* was so much delighted, that he caused it to be written on the walls of his Palace, and made this saying to be proclaimed by a Cryer, when a Malefactor went to execution, *Quod tibi fieri non vis, alteri ne feceris*, which is the same with the Text, We must do to others, as we would be done unto; and love our neighbours as our selves. *Sicut teipsum*, that's the measure: where there are two things to be discuss'd;

First,

First, by way of *negation*.

Secondly, by way of *affirmation*.

1.

2.

1. By way of *Negation*: For the particle *Sicut* doth not signifie here, *æqualitatem quantitatis*, not an exact Mathematical measure of degrees for the quantity; but onely *sinceritatem qualitatis*, truth of affection for the quality, and must be expounded by *æquè*, and not by *æqualiter*, As-well, but not as-much.

The propriety of our own language will sufficiently expresse the difference, by taking in, or leaving out the *reduplication*; and so not onely this, but divers other places of Scripture are to be understood; as 'tis said, *Be perfect, as God is perfect*; and *merciful, as God is merciful*; but 'tis not said with *reduplication*, *Be ye as perfect as God is Perfect*, or, *as merciful as God is merciful*: And so the Text must be understood without the reduplication, it being here required of us, that we should love our *neighbours as our selves*, but no where required that we should be as much loving to them, as to our selves; A man is to give, not to his own *want*, that another may *abound*; but out of his *abundance*, that another should not *want*: 'Tis not said, that he that hath but *one* Coat, but he that hath *two* *Luc. 3. 11.* Coats, let him part with one to him that hath none; so that if I were to *limn* out *Charity*, I would picture her with two hands, *palma*, & *pugno*; the right hand *open*, to distribute to other's *necessity*; but the left hand *shut*, for a man's own *sufficiency*: and the Motto should be our Saviour's speech, *Nesciat sinistra quid faciat dextra.* *Mat. 6. 3.*

For if I must love my neighbour, because he is my neighbour, and so, *near* unto me; then surely, I may love my self more than my neighbour, by how much I am *neerer* to my self, then my neighbour is, *Arctius vinculum*

Terent.
Lib. de re-
surrect. car.
cap. ult.

culum unitas, quàm unio; as Aquinas, strongly. *Proxi-
mus egomet mihi*, said he in the Comedy truly, though
not well meant: yet Tertullian's speech is somewhat neer
it, *Nemo tam proximus tibi, quem post Deum diligas*;
No man so neer a mans self, as himself, whom he should
love next under God, *Charity begins ever at home*;
and we know every Quality is strongest, where it be-
ginneeth; and the more it recedeth from it's fountain, the
more weak and remits it is.

This the School-men are generally resolved upon, that
a man not onely may, but ought to love himself better
(the comparison being made in the same kind) than
any man in the world beside.

Estius.
Lapide.
Exod. 32.
33.
Rom. 9. 3.

If it be objected, that *Love seeketh not her own*, (i.e.)
not her own *private* good to the prejudice of the *pub-
lick*; wherein her private also is (*per eminentiam*)
comprehended: yet she may seek her *own private*, be-
fore the *private* good of *another*, in case the *common*
be not interessed therein; and so Interpreters upon the
place, and the Casuists resolve the doubt. The harder
Knot seems to be, *Moses* and *St. Paul's* wish, who, for
their Brethren, could have wished, to have been *blotted*
out of the book of life, and have been *separated from*
Christ. Though some have censured them for immode-
rate heat of indiscreet zeal; yet I love not to *cut* a
knot, when it may be *untied* a fairer way; we may ra-
ther say, that it was an hyperbolical expression, not
so much of their exceeding great love to their Bre-
theren (though that also) as of their exceeding great
zeal to God's glory, in the good of their Brethren,
which likewise proceeded *ex suppositione impossibili*,
upon this Supposal, that the salvation of their Brethren
would make more for God's glory, than their own sal-
vation; which yet they knew to be impossible, for as
much

much as God cannot but be just; neither will he, to promote his glory, condemn one for this cause to save another. This Interpretation among divers, in the judgment of *Estius*, and some of our own Writers, seems the most probable: whereupon likewise it doth not follow, that they loved their Brethren more than themselves, or desired their Brethren's salvation more than their own; but onely thus much, that they loved God more than either *themselves*, or their *Brethren*; and desired God's glory, above either their own, or their Brethrens salvation.

A second Quæry may here be made; Whether, because we must love all men as our selves, we are therefore bound to love them all equally alike? which is grounded upon that Rule in Philosophy, *Quæ sunt æqualia alicui tertio, sunt inter se æqualia*. Certainly, not; for it seems unreasonable, that I should love the man I never saw, as well as I do my Father that begot me, or my Mother that gave me suck: for, as a river, which first filleth his own channels; overflowing the banks, first and more plentifully watereth the nearer grounds; and then afterward, and more sparingly, such places as are farther off: So the stream of our affection, which is greatest toward our selves, may with good reason be greater toward those that are nearer in any respect unto us, than toward others that are not so near as they; and that, both *quoad affectum interiorem*, and *quoad effectum exteriorem*; in regard as well of the inward affection, (though some will not grant that) as of the outward exercise of love in the works of mercy.

So that I am both to wish well, and to do good, rather to one of my own Country, or Society, than to a *stranger* or *Forreigner*, as *Moses* took part *Exod. 2. 11.* with

2. Qu.

with the *Hebrew* rather than the *Egyptian* : rather to one of my own *blood*, than to one that hath no relation to me : (as Christ loved *John the Evangelist*, his *Cousin-German*, more tenderly than the other of his Disciples;) rather to one whom I have singled out for my familiar *bosom-friend*, and made guilty of all my secrets and counsels, than to one that is but an *ordinary* acquaintance, and a friend at large ; and still as the tye, and relation is the nearer, the affection should be the stronger.

- a. Which yet must be understood with two Limitations at least; First, That what good we do to one, we do it *citra alterius injuriam* ; we must not wrong or rob one, to right and pay another. Secondly, *ceteris paribus* ; for there may be some Circumstances that ought sometimes to oversway our affections, and may divert our love from a nearer, to a remoter Object : for there is not the like reason of works that are merely of *Charity*, and such as, beside *Charity*, are partly of *favour* and courtesie, partly of *respect* and duty, partly also of *justice* and Equity, and the like.

And as of Works, so there is difference of Men ; in some, extreme Necessity ; in others, extraordinary Worth and desert ; in others, other respects may challenge from us at some times, and in some cases, those fruits of our *Charity*, which our nearer friends, in whom the like circumstantial motives appear not, may not so reasonably expect ; and this is *Charitas ordinata*, *Charity* in its right order and method. And thus much of the measure, by way of *Negation*, as the particle *Sicnt* imports no equality.

2. A word now by way of *Affirmation*, as it implies a *similitude* ; which similitude consists chiefly in three things ; in the *end*, in the *matter*, and the *manner*.

First

First, for the end. Our *Charity*, as to our selves, so to others, it must be *sancta*, Under God, and for his sake; *Amicum in Domino, inimicum propter Dominum*: We must love our friend in the Lord, and our foe for the Lord, as St. *Augustin* speaks (*i. e.*) as *Lombard* expounds ^{4 lib. confes.} him; *vel quia justus; vel, ut sit justus*. First, *quia justus*, because a man is good: To love him whom God ^{3. sent. dist.} loves, is so far from begetting jealousy in God, that he ^{27.} loves a man the better for it, 'tis St. *Chrysostom*'s note upon the Text. Indeed, Goodness is the proper and most attractive object of Love, and the surest, yea, the onely ground for true Love to build upon.

St. *Augustin* writing to *Martianus*, tells him, that *Ep.* 155. though they had been from their youth familiarly acquainted, yet he never was his true friend, till he was converted. *Antiquissimus fuisti amicus, quem tamen non habebam, quamdiu in Christo non tenebam*: which suits with a Speech of St. *Hieron*'s upon *Nepotian*, written to *Heliodorus*. *Nepotianus meus, tuus, noster, in Christo*, & *quia Christi idcirco plus noster*: The lines of Love are by so much the nearer united, by how much the nearer they approach to Christ the Center; and the fire of affection is ever the hottest that is kindled from the Altar.

Secondly, Our *Charity* must extend to our Neighbour, *ut sit justus*, that he may be good: being our selves set on fire with the love of God, we must kindle the same in others; *vel beneficentia consolatione, vel informatione doctrine, vel disciplina coercione*, as S. *Augustin* directs; and this we must do for our very enemies, whose hard hearts, if we cannot melt, By heaping coals of fire upon their head; yet soften them perhaps we may, with some melting drops of pity.

For the Matter: Our love, as to our selves, so to our

O o

Neigh-

1.

In Epitaph.
Nepot. in
principio.

Epist. 52.

2.

Neighbour, it must be *justa*; in *rebus licitis & honestis* in things lawful and honest: We must not condescend to the unreasonable humours, or unconscionable requests; no, not of our neereſt friends.

3. And laſtly, for the Manner, it must be *vera*; As we alwayes love our ſelves *truly*, ſo muſt we alſo our Neighbour *unfeignedly*, and conſtantly, without all complemental hypocrisie, or hollow-hearted fickleneſs.

But if I ſhould paſs theſe ſeveral Stages, I fear I ſhould tyre your patience, as much as I ſhould tyre my ſelf, and I doubt ſhould gain but little love for my pains: Therefore give me leave to add a word of *Exhortation*, and *Reprehenſion*, and I ſhall conclude. The Exhortation ſhall be in the Apoſtle's words, *Coloſ. 3.*

1. 14. *Above all things to put on charity*; where the Apoſtle compares *Charity* to an *Upper-garment*, which uſeth to be put on above all the reſt. Not, that it ſhould be put on laſt, as that Garment uſeth to be; but in other reſpects, *viz.* firſt, As the upper-Garment uſeth to be *larger*; and wider, than the reſt, ſo is *Charity* (as you have heard) larger than other virtues, extending it ſelf to all.

2. Secondly, as the Upper-garment uſeth to be *coſtly*, and fairer than the reſt, ſo is *Charity* among other Virtues, it ſhines above them all.

Thirdly, as by the Upper-garment, the ſeveral *Orders*, and *Degrees* of men, were wont to be *distinguished* and known; though this faſhion, of late years, was ſo much out of faſhion, that the *Tradesman* could not be known from a *Preacher* by his habit; and a *Servant* ſtill hardly known from their *Maſter* or *Miſtreſs*; Indeed *Charity* hath been much out of faſhion too, though it ſhould not be ſo; for as men, according to Decency, and

and Order, should be known by their habits; so should Christians by the habit of *Charity*: 'tis the Badge and Livery that their Master gives 'em, to distinguish them from other Servants of the world; Cast off therefore the *Cloak of maliciousness*, (*St. Peter* speaks of such a Cloak, *1 Pet. 2. 16.*) and put on the Habit of *Love*; Put it on above all, otherwise ye will not be cloath'd as Christians ought to be.

Now I shall use no other strength of Argument, or earnestness of intreaty, to move you to put it on, than the Apostle doth to his *Corinthians*, *1 Cor. 1. 10.* *I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joyned together in the same mind, and in the same judgment.* In the same judgment; for division in judgment will breed division of tongues, and that will beget divided minds and affections, and this in the end locall separation, that men will not keep together. This *Jeroboam*, a notable Polititian, knew well enough; and therefore, to keep the Ten Tribes close to himself, and at distance and defiance with their Brethren of *Judah*, he set up his *Golden Calves*, and made *Priests* answerable to his Calves, to keep them from *Jerusalem*, the publick place of God's worship, that so, by their difference in Religion, and Judgment, and locall separation, he might continue the breach and difference in affection; so that they were never perfectly joyn'd together again; as you may read *1 Reg. 12. 26.* &c. See therefore, that ye keep together, and that ye keep the *unity of the spirit in the bond of peace*, *Eph. 4. 3.* where, in the verses following, the Apostle brings a number of *Unities*, as so many arguments to bind Christians together in the bond of *Love*.

Why then should Brethren fall out? said *Moses* to the two *Hebrew* Combatants, *Acts* 7. 23. *In* *us*, sayes the Text there, *For what* do you strive? for what? there is nothing got by it, but certain loss; loss of credit, loss of comfort, and loss of strength. *Inimicitias nostris auximus Philippum*, by weakning our selves, we strengthen our enemies, who *warm* their hands by our *fires*, and make themselves merry, when they see us in so sad a condition. Which brings me to a word, and but a word, of *Reprehension* of such as have little or no acquaintance with the wayes of *Love*, and live as if they had been baptiz'd in the *waters of strife*; delighting, like *Nero*, to see *Rome* on fire. O my Brethren, doubtless that Religion is not the true, which makes the Professors of it malicious and uncharitable; for where *Love* is wanting, there dwells nothing that is good: 1. God dwells not there, for his *Tabernacle is at Salem*, (that is, *Peace*;) there he *delights to dwell*, *Psal.* 76. 2. But, as the Devil said to Christ, *the Son of God's love*, *What have I to do with thee?* So may the God of Love say to the man of malice, who is a Devil, *What have I to do with thee?* 2. As for Christ, the *Prince of Peace*, how can he abide and dwell with those that cast his Royal Command behind their backs? And for the *Spirit of Unity*, he will never come, but where he finds the *Unity of the Spirit*; for, had not the Apostles been altogether, *with one accord in one place*, doubtless He had not come upon them as he did, *Acts* 2. 1.

Besides, ye may see what mischiefs, and evils (not one jot of good) attend the want of *Love*, *Gal.* 5. 20. where, *hatred and variance, and wrath* go before; and the companions that wait upon them, are, *Heresies, Envyings, Murthers, &c.*

To

To sum up all, the Apostle St. James speaks home, when he saith, that *Where envying and strife is, there is confusion, and every evil work, Jam. 3. 16.*

I might enlarge my self upon this subject of Love, as long as I live, and yet all too little for it; for as the tongues of Men, and Angels, are nothing worth without Love, so are they nothing able to express fully the nature of it; and therefore I must conclude, as St. Bernard doth of the Love of Christ, *Facio finem, ubi non est finis*, I must end my discourse of that which shall never end.

Wherefore, To God the Father, the God of Love;
To God the Son, the Prince of Peace; and, To God
the Holy Ghost, the Spirit of Unity; be all honour
and praise, now and for ever,

A M E N.

JOHN



JOHN the BAPTIST.

SERMON XII.

Matt. 3. 1, 2.

In those dayes came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent, for the kingdom of heaven is at hand.



Will go to the Mountains of Myrrh, and to the Hills of Incense, saith Christ to his Spouse, Cant. 4. 6. What are these Mountains, but so many sorrowful souls of repentant Prodigals? that are full of remorse as bitter as myrrh, for their faults committed; yet abound with prayers, as sweet as incense, that plead for mercy; To these Mountains will Christ goe, & myrrhæ amaritudinem in charitatis dulcedinem convertet, he will change those bitter streams of myrrh, into the sweet waters of comfort; so that in the phrase of the Psalmist, The springs shall run among the hills; the Springs of Mercy among these Hills of Myrrh. For Christ the Bridegroom, at the marriage of these Souls unto himself, will work a miracle, and turn those waters of mourning, into the wine of joy and glad-

*Psal. 104.
19.*

gladness, which joy shall no man take from them; And, *Felix ille dolor, qui eternam parit gaudium*: Happy is that momentary sorrow, that worketh out an eternal weight of joy.

From this Topic of Christ's gracious love, our Evangelical Prophet, *John the Baptist*, draws an argument to perswade, and excite his Auditors to amendment of life; as if he had paraphras'd thus unto them. Though ye may all cry with the infected *Leper*, *I am unclean, I am unclean*; from the crown of the head, our understanding, to the soles of our feet, our affections: though ye be enveloped in a cloud of darkness, yea, darkness it self, and lye wallowing in the puddle of iniquity; yet I tell you this for your comfort, *Behold now is the accepted time, behold now is the day of salvation*; the Light of the world hath now shin'd out of darkness; and the Pool is set open for all *Juda*, and *Jerusalem* to walk in; *Be renewed therefore now, in the spirit of your mind*, be sorry for your former life, and metamorphize your old man into a new; for by this means ye shall be transported from *Egypt*, the Kingdom of Darkness, to *Goshen*, the Land of Light; from the Wilderness of *Sin*, to *Canaan* the Land of Promise; for that which hath been long expected, is now come to your very doors, *The Kingdom of Heaven* (i.e.) (according to the stream of Expositors upon the place) *The Kingdom of Grace*, and reconciliation by Christ, who like a King, new come to the Crown, makes proclamation of pardon to all offenders, upon humble submission, and promise of obedience; for he is come into the world to save repentant malefactors, and his Kingdom of Grace is now at hand: for thus his Crier proclaims it, *Repent* (saith he) *for the kingdom of heaven, &c.*

Where

Where indeed, the first word that he speaks, 'may seem like *vinegar* in the teeth, or *smoke* in the eyes, that will make them run on *water*, the word of Repentance; but the second is like *honey* in the mouth, or *wine* that make glad the heart of man; For the Kingdom of heaven, &c. The first, like the waters of *Marah* (i. e.) bitter, and salt brine, the tears of repentance; but the second, like the waters of *Salem* (i. e.) full of * comfort.

* Indeed
such comfort-
able news, as

you shall not once read of in Moses, or the Prophets; for look from the first of Genesis to the last of Malachy; yea, even in this very verse, and you shall not once find in express terms, The kingdom of heaven, through the whole current of the foregoing Scripture.

But I will not desire to stay any longer upon the confines of the Text, like the Children of *Gad* and *Reuben* upon the borders of *Canaan*; since the Text it self is like the Land of Promise, a fruitful and a plentiful soil; wherein that I may not wander, I will keep my discourse within the bounds of Method, and observe in the words these two Generals.

1. *Præco*, the Herald or the Preacher, in the first verse.

2. And secondly, *Præconium*, his Message, or his Sermon, in the second verse.

In the Herald there are observable these two Particulars.

1. His Person, describ'd by a double name, *John the Baptist*.

2. His Action, doubly specified; he *preach'd*, and *said*; And this likewise amplified by a double Circumstance, the *time*, and the *place*.

1. First, of time, *In those days*.
2. The second, of place, *In the wilderness of Judæa*. In those, &c.

In

In his Sermon there are likewise two Parts.

1. *Præceptum*, a Precept injoynd, by way of Exhortation, *Repent*.

2. *Præpti ratio*, a reason adjoyn'd, to enforce the Precept; *For the kingdom of heaven is at hand, &c.*

From the Precept also there may be rais'd naturally these two Particulars.

1. *Substantia actus*, the substance or essence of the Act of Repentance, couch'd in the signification of the verb *µιανσθή*.

2. *Circumstantia temporis*, the circumstance of Time, for the performance of this act, principally drawn from the present opportunity, intimated in the Reason, because, *now* they had means and occasion offered, *The kingdom of heaven was at hand*: which, being the Proposition of this spiritual *Enthymema*, contains likewise two parts, being the two terms of a Proposition.

1. *Subiectum Propositionis*, The Kingdom of Heaven.

2. *Prædicatum Subiecti*, wherein likewise implicitly is contain'd the *Copula*; both which joyntly meeting in the note of illation, infer this Conclusion practical, *viz.* That the time of grace, and means of salvation, should lead us to Repentance: *The kingdom of heaven*, saith the Baptist, *is at hand*; ye have means and occasion now offered by Christ's coming, and his Kingdom of Grace; and therefore, see ye now repent: This is the summe of his Sermon.

Thus I have dichotomiz'd the Text, so that the parts thereof are like the *Flock of sheep* in the 6. of the *Cant.* going up from the *washing*, (it may be they had been washing in the waters of repentance) *whereof every one* (saith the Text) *beareth twins, and there is none barren among them*: First therefore, before I go to his Sermon, I will speak a word of the *Herald*, or Preacher,

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1. *Subjectum Propositionis*, The Kingdom of Heaven.

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and therein first of his *Person*, describ'd by a double name, *John, The Baptist*.

As for his *Prænomen*, or Christian Name, *John*; that, God the Father, who upon the point was his *Godfather*, gave him by the mouth of an Angel, as by a Deputy, as you may see, *Luk. 1. 18.* and therefore signifies as much as *Gratia Dei*. And here we may see, first, the ground, and antiquity of imposition of Names at the *Baptizing* of Children; 'twas us'd we see at the time of *Circumcision*, in the room whereof *Baptism* succeeds. And secondly we may learn what names are fit to be imposed; Not the names of Infidels, and Heathen, much less any of the Devils names, which, as I have read, have been offered by some prophane persons, to have been given at the Font; Nor yet the phantastical names of some Schismatical Phanaticks, as, *Stand-fast, Sure-trust, More-gift, Truth-shall-prevail*, and others (which I could name) as idle, which upon my knowledge stand upon record; but to content our selves, either with the commendable names of Saints recorded in Scripture, or else the usual names of the Country wherein we live; but I must not stand upon this.

For his other Name, his *Agnomen*: As *Scipio* was entitled *Africanus*, from his victorious act of conquering *Africa*; so *St. John*, for the act of Baptism, which he first performed; or, for that he baptized Christ himself; was ever after honour'd, and that peculiarly, with the name of the *Baptist* ~~and the~~ with the imposition of which names, his good nature likewise was so divinely qualified, that he became ~~and the~~ Christ's *Bedel*, as I may term him, or the *Herauld* of the King of Heaven, and *Phosphorus Solis*, the Morning-Star, that usher'd in the Sun of Righteousness. And sitting was it, that he that was ~~and the~~, that *Light* that came down from

from the Father of Lights, (to enlighten every one that comes into the world) should have such a *burning and a shining light*, as *John the Baptist* was, to go before him; who, as *Aquinas* glosseth, was *Ardens per exemplum*, & *Lucens per verbum*; or, as the *Paraphrast* renders it, *Ardens in se pietate*, *Lucens extra se sanctimoniâ vitæ*. So that I might justly entitle him, *Doctor Illuminatus*, & *Angelicus*; for, as that *Golden-mouth* encomiastically speaks of him, *The voice* (in his 10. *Hom. in Mat.*) *⁊ sicut una âlā lūmī⁹ apud mōrē imitatur*, he exprest a kind of Angelical life, in a mortal body; for he taught humility in his very *Apparel*, which was as plain as could be, even of *Camel's hair*, or, as some *Expositors* think, a *Camel's skin* with the hair upon it; and not, as some would have it, your fine Stuff woven of Camel's hair, which the *Germans*, as we also, call *Chamlot*, *voce à Camelo deductâ*. He preach'd likewise a Lesson of modest *Chastity*, and readines to fulfill one's office; condemning likewise all loose behaviour in his very *Canonical Girdle*, though it were no costlier than a *leathern Belt*: He read also a *Lecture of Frugality and Temperance*, of *Sobriety and Abstinence*, in his poor *Commons* that he lived upon, being *locusts and wild-honey*, such as those Eastern parts did afford; and such as he might have for little charge: All which concurring with his every-way-strict austerity and austere severity of life, made his name so famous, that it became like a *precious oyntment poured out*; the smell whereof drew the people so unto him, that they came flocking from *Jerusalem*, and from the *Regions round about*, ver. 5. being as desirous to see him, as e're those were, who came from *France*, and *Spain*, unto *Rome*, to see *Titus Livius*: Of whom, as *St. Hierom* spake, so may I of *John* here, *Quos Roma*, (so, *Quos Judæa*,) *ad sui contempla-*

temptationem non traxit, hujus unius hominis fama perduxit.

- And when *Jerusalem* came thus unto him, what did he? For *Jerusalem's* sake he did not hold his peace, but the fire being kindled by the Spirit, he now spake with his tongue; and so I am fallen upon the second Particular, in the first general part of the Text, viz. his Action specified, he preach'd, and said, *In those dayes, &c.*
2. *Vox*, here, *præcessit Verbum*, St. John, being *Verbum*, *et* *essentia Christi*; who was *Verbum* *et* *essentia* *Patris*, the Essential Word of the Father, *John 1.* and not unfitting; for as our mental and internal word, though in nature it be before our external voice, yet others must first hear our voice, before they can understand the word; so although Christ the *Eternal Word*, was

John 1. 15.

before John (*he that cometh after me, saith he, was before me*) yet the world knew not this *Word* till he was preach't by John, who was the *Voice*, whose two Lips were the *Law* and the *Gospel*, being both a *Prophetical Apostle*, and an *Apostolical Prophet*; or, as Christ himself testifies of him, not only a Prophet, but more than a Prophet, in pointing him out with the finger, who was the Center of the Prophets aim, and of the whole Scripture's circumference.

2.

But a Query may be here made, viz. How John came thus to be a voice, and so able to speak, since that he was brought up in a rude *wilderness*; 'till his shewing unto Israel? *Luc. 1. ver. ult.*

X.

To which I may briefly answer; That where God is an extraordinary *Enditer*, there the *Tongue will be the pen of a ready writer*: The Apostles that were but silly fishermen, and could speak no other language than their mother-Tongue; by the Spirit of God became excellent Linguists, *Act. 2.4.* And no marvel: for, *E quo- vis*

in ligno fiet Mercurius, ubi digitus Dei est Statuarius.
 And not unfully do I say, *Mercurius*; for *Paul*, that was an ignorant *Saul* before his conversion, coming afterward with *Barnabas* to *Lystra*, and preaching there, the people call'd him *Mercurius*, because (saith the Text) he was the *chief Speaker*, *Act. 14. 12.*

John therefore being taught, and sent of God, *Joh. 1. 6.* could not be defective in his speech, for he was not like *Cræsus* his Son, tongue-ty'd; nor yet like *Demosthenes* brib'd by the *Milesiens* to hold his peace, (as there are some such *St. Johns* yet in the world,) But *St. John* here, as he had the *key of knowledge*, so he had the *door of utterance*, being sent in *Embassage* from the King of Heaven. As he had learning, and ability to deliver his message, so no temptations could withdraw him, or make him swarve one jot from performing his Commission; for the better execution whereof, we find in the Text, that he took a double opportunity.

The first of time, *In those dayes*, &c. the second of place, *In the Wildernes*, &c.

First, in respect of the circumstance of Time; it being just before that *Lent*, which our Saviour kept in his fourty dayes Fast: yea, Christ himself preacht afterward upon the very same Text that *St. John* did here, *Mat. 4. 17.* And *Rupertus* probably thinks that 'twas about this very time of the year, it being but a while before the *Jews* Passover, which was wont to be celebrated in the Moneth *Abib*, *Exod. 23. 17.* which, as the ordinary gloss expounds it, contain'd the latter part of our *March*, and the first part of *April*; so that in respect of our selves, the subject is very fitting for the time, even for these dayes. But to the Text again; it sayes, It was in those dayes, *In those dayes*, viz. when the *Jews* had been 90 years before made tributary to *Rome*
 by

by *Pompey*; and *Augustus Caesar*, Emperour of the *Roman* Monarchy, had now long since, invested *Herod Antipater's* Son, a Stranger, with Regal Power, and Sovereign Authority, and entitl'd him (in the *Capitol* at *Rome*) *King of Judæa*; who not long after his coming to the Crown (according to the common opinions of Chronologers) had now a good while since quite broken the Authority of the *Sanhedrim*, the Grand Consistory of the *Jews*, the *Prærogative Court of Justice*, consisting of the *71 Elders*: So that in those dayes the *Scepter* was (not onely) departed from *Judah*; but the *Lawgiver* likewise from between his feet; And therefore high time now to press the fulfilling of *Jacob's* Prophecie, and a most fit opportunity to preach the *Celestial Kingdom* of the *Messias* in; when-as, in those dayes the *Terrestrial Kingdom* of the *Jews* was at so ill a stay.

2.

Secondly, he took the opportunity of place, a solitary private place, the *Wilderness of Judæa*; a fit place to work repentance in: for, *St. Peter* will leave the company, when he goes to weep; and *David* will go to his *Bed-chamber*, and there will he water his *Couch* with his tears; as if *Christ*, the *Spouse* of a penitent Soul, were bashful, and would not willingly come unto his *Bride*, in the presence of a *multitude*.

Besides, perhaps it was in the *Wilderness*, to shew that the *People* should go out, and attend their *Pastor*, and not the *Pastor* to humour and follow the *People*; for our Preacher in the Text, was the *voice of a Crier in the Wilderness*, and not of a rambling Schismatick, for factious Gospellers in a *Corner*; nor yet of a close Jesuite, for Roman Catholicks in a *private Chamber*.

But wishing that all such *false lights* might be clapt up in a *Dark-lanthorn*; I'll desire you now to cast your eye from beholding any longer the Preacher, in the

I. ver.

1. ver. and lend an ear to listen to his Sermon, in the
2. ver. Wherein ye may hear him reading, like Porphy-
rius to Aristotle, an *Isagoge* to Christ, a Preface to the
Gospel, the tenor whereof runs thus; Repent, for the
Kingdom of heaven is at hand.

2. Part.

Where first, of the first part of his Sermon, the Pre-
cept enjoyn'd, *Repentance*; and therein first of the first
Particular, the nature and essence of the *Act*, couch'd
in the signification of the verb *μετανοειν*, which being op-
posed to *εργεναι*, signifies as much as *post factum sapere*; and so the Latin word *Respicere*, seems to be deriv'd
à *re- & sapere*, To be wise again; as if a man were an
arrant fool, and out of his wits, all the while he lay in
sin unrepented: And thus much is implied by a phrase in
Luk. 15. 17. where speaking of the repentant Prodigal,
the Text saith; That *when he came to himself*, as if
he had not been his own man, or stark mad all the
while he ran himself even breathless, in his course of
vanity.

1.

Others will have it (*μετανοειν*) to signifie *mentem in
melius mutare*; and so *conversio*, to be *quasi cordis ver-
sio*, a turning of the heart, and a returning unto God;
and thus the Hebrew word *חזרה*, which the Rabbins
use for *respicentia*, implies as much, it being derived
from *חזר* *redire*, which the *Septuagint* translate by the
Verb in the Text *μετανοειν*, as in *Jer. 31. 19.* *חזר
שוב*, so the *Septuagint*; *postquam, egi penitentiam*;
so St. Hieron; they many times likewise expressing it
by the Verb *ἐπιστρέφειν* & *ἐπιστρέφω*, to turn to God, and to
be turned from sin; and therefore St. Peter joyns them
both together in *Acts 3. 19.* adding the latter as an
Exegesis of the former; *μετανοείτε, & ἐπιστρέφετε, Respicite, &
Convertite vos*, as one Translation, or *Convertimini*, as
another reads it, and, as our English aptly renders it,

Buxtorf.
Lexic.

Amend

Amend your lives ; which, besides the external work, implies an inward change of the mind, and not, as the *Remists* read it, *Do penance*, which signifies onely an outward, penall, *satisfactory Act*. And thus from the signification of the word, we may gather, That *Repentance* includes not onely an *Act* of the Understanding, whereby a man takes notice of his sin, and remembers from whence he is fallen ; but also of the Will and affection, whereby he grieves for, and abhorres the same ; upon both which, follows a serious mutation, and conversion from sin unto righteousness, and from the power of Satan unto God : he repents, and doth the *first works*.

But because the distinct and cleer knowledge of a thing depends upon the knowledge of the parts ; I will take repentance in this large sense : and so anatomizing it into the severall parts, and consequents of it, will briefly read a short Lecture of the severall particulars, that concur to the making of it up complete, which are usually propounded to be these five.

1. *Cognitio peccati*, the knowledge of the sin.
2. *Contritio Cordis*, a true contrition of heart, arising from that knowledge.
3. *Confessio Oris*, an unfeigned confession of mouth, following upon that contrition.

Spes firma misericordia, a turning unto God, in a sustaining hope of mercy.

Nova obedientia, a real change in our life, by new obedience ; which last I name rather as a fruit, than a part of repentance.

First, for the *knowledge* of sin, that's the first *line* that is drawn to repair the *Image* of God in man, and the first step that he sets forward to salvation, it being like the *Primum Mobile* among the Spheres, or the great Wheel in a Clock, that sets all the other faculties a-working,

working, and direct them in their motions; and is therefore call'd by the Philosopher *universale intellectus*, a *spiritual Eye*, as the Eye of the Body is term'd by him *visus corporeus*, a *corporeal Intellect*; and therefore, as there is *ignoti nulla cupido*, so likewise, *nulla fuga*: a blind man may easily fall into ditch, neither will he grieve that he is there, if so be that he know not of it; since the heart doth not grieve for that, which the eye of knowledge doth not perceive.

Wherefore it is the Devil's chief policy, in the first place, to *blindfold* men, that they may not see their sins; imitating herein *Antiochus*, who entering into the Temple at *Jerusalem*, first took away the *Candlestick*, for light: so Satan rifling the soul of man, (which ought to be the Temple of the Holy Ghost) first takes away the *burning Lamp* of knowledge; for then he is sure that the *Philistins* may lead *Sampson* to the Grinding-house, when his eyes are out; that *Zedechiah* may be carried to *Babel*, when *Nebuchadnezzar* hath made him *blind*; and that the silly *Hawk* may be conveyed whither the Faulkoner please, when-as she is *hooded*.

Dangerous then is that malady, which makes a man senseless of his misery: It may be fear'd 'tis the *Falling-sickness* of *Apostasy*, or some *Lethargie* of security, or some burning *Fever* of concupiscence, that breeds such a frensie, that a man thinks not he is sick, when alas such a one may cry out with *St. Augustin*, *Quid miserius misero, non miserante seipsum?* Who is more desperately miserable than that man, who being in misery, doth not pity himself?

Wherefore, that a man may know the irregularity of his actions, he must first know the rule which ought to be the measure of them; because, according to Philosophy, the measure ought first to be known, before

the obliquity, or crookedness, of the thing measured can be known; Now, this, is the Law of God; and therefore saith the Apostle, *Rom. 7. 7. I had not known sin, but by the Law*, Sin being nothing else but a *curia*, An aberration or transgression of the Law.

2. And when a man views in this Glas all his spots, he must not (like the Elephant) puddle this cleer Stream, that he may not behold his ugly shape; nor (like Bankrupts) cast away this Book, that he may not see his debts, to vex and grieve him; but, upon the sight of them, let him rather, (like a solitary widdowed Turtle) sit down, sad and mournful, and stand appall'd with grief, that he hath offended so gracious a God; And so I am fallen upon the second particular, concurring to the essence of repentance, *viz.* A true *contrition* of heart arising upon the knowledge of sin.

The *Pascal Lamb* was never eaten but with *sowre herbs*; and a man can never taste the merit of the true *Pascal Lamb*, without some bitter grief, and anguish of heart, for his sin. What are *David's* Penitential Psalms, but so many mournful Anthems, and doleful Tunes, proceeding from the multitude of sorrows, which he had in his heart? which also made him even *roar*, for the *very disquietness of his soul*, for *Dolor anime, est anima doloris*, The very soul and pith of sorrow, is the sorrow of the soul for sin; And when the Spirit begins to blow, the waters then begin to flow amain; for, as lightning and thunder are common forerunners of a shewre; so, after the enlightning of the understanding, that a man sees his sin, and the thunder of the Law causing contrition for it, the windows of heaven are then set open, and the eyes begin to distill a shower of tears, which are nothing else but the juice of a soul, squeezed and prest with grief; which watry tears, if sanctified, will

will prove like the waters of the red-Sea; *Exod. 14.* through which the truly penitent (like the children of *Israel*) shall pass safe to the Land of *Canaan*; but for their deadly Enemies, their Sins, they, like the *Egyptians*, shall be drown'd in those waters; so that as *Moses* said, *ver. 13.* they shall never see them again, unless perhaps, as the *Israelites* did the *Egyptians*, *ver. 30.* dead upon the sea-bank.

But yet that these waters may flow in a happy Channel, to an Ocean of mercy; when the soul is thus sick at heart, a man must then presently run to the Physician of his soul, and discover his disease; for, as it was but modest folly in Archduke *Maximilian's* Wife, who *Heyl. Micr.* chose rather to die, than to permit the Chirurgeon to *pog. 250.* view and dress her thigh, which she broke with a fall from her horse: so is it but foolish modesty, and desperate folly, to keep our wounded souls from our heavenly Chirurgeon's eye, which, undiscovered, prove desperate and deadly. *Stultorum est incurata pudor malus ulcera celans;* (saith the Poet); and therefore to conclude this, take *St. Augustine's* counsel; *Ne crubescere penitentiam agere, qui non erubuisse penitenda committere;* be not afraid to discover thy faults unto God, who wert not afraid, nor blusht to commit them, when He looked upon thee: And thus in the third place comes in Confession following upon true Contrition.

3.

I intend not here to maintain the Doctrine of Confession, so far as 'tis us'd in the Church of *Rome*; They make it rather a rack of conscience, than a salve of comfort, a trick of policy to maintain their State, rather than a point of piety, to bring souls to God; yet in some cases of a distressed conscience our Church allows, and willeth also that 'twere more practised, that a man need not think much to make the Priest of his

Privy-Council, whom the King of Kings hath made *Lord-Keeper of his soul*, to *inform* his understanding, perhaps being rude; to *comfort* his conscience being weak; and by the power of the *Keyes*, to *absolve* him ministerially from his sins; But I press not this: the word *Auricular* hears not altogether well; however, of necessity, thou must *confess thy sins unto the Lord*, that he may forgive thee the iniquity of thy transgressions, *Psal. 32. 4.*

Indeed in the Temporal Courts of men, the Poet's rule is good Law, *Non est confessi causa tuenda rei*, If a man plead Guilty, there's none to patronize his cause, but sentence presently passeth upon him; but in God's Court (which I may call the *Spiritual Court*) *Peccata detegere, est tegere*, The confession of one's fault, is the readiest way to save one's life: *Si agnoscat peccator, ignoscat Deus*; But to be possessed with a dumb Devil, and to conceal his sins as if God should not know them, is but to imitate the silly Woodcock, who hiding her head that she sees no body, imagineth then, that no body sees her; and so whilst a man keeps his wounds and his soars close, they begin at last to fester, and in the end turn to a *Canker*; dealing in the mean time with his sin, as the foolish fellow in *Plutarch* did with a little *Fox* that he had stoln, who having hidden him under his *Cloak*, suffered his very bowels to be torn out by the *Fox's* teeth, rather than he would discover the fact. And thus the saying of *Solomon* is verified, *Prov. 28. 13. He that hideth his sin, shall not prosper.*

4.

But *Judas* was sorry for his sin, and confess'd it too, yea, and made satisfaction by restitution of the thirty pieces of silver (which three make the Cardinal's *repentance* complete) and yet remained a *Judas* still, the Son of perdition; and therefore, as Christ told the *Ruler*,

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Luc. 18. v. 22. that *one thing was wanting* in his Obedience, so may *Judas* tell the Romanists, That one thing is wanting in their Repentance; and that's the fourth thing which I propounded, *viz. A turning unto God in a stedfast hope of mercy.*

But may some dejected soul say; How can I, who know my self a notorious Sinner, hope for mercy at God's hands, any more than a hainous Malefactor can expect from a severe Judg a Pardon? To whom I may reply,

2.

That indeed, as the Sun in the morning many times looks red, through the misty and foggy vapours, but being risen, and those mists dispell'd, appears then in its perfect beauty, and comfortable lustre: so in the dawning of the day-star in thy heart, if thou look'st upon the Sun of righteousness through the mists of sin, he may perhaps appear red and terrible unto thee; but, behold him as he hath dispell'd those mists, and so he invites thee to come unto him, though never so *heavy-laden* with the burden of iniquity; do but therefore ascend in *Tribunale mentis*, into the Judgment-seat of thy soul, and there arraign thy self at the Bar of God's justice, empannelling the Ten Commandements for a sufficient Jury; make but the *Word* of God the Judg, and thy *Conscience* as a thousand *Witnesses* to condemn thee; and then plead but for thy Psalm of Mercy, and thou shalt have a Pardon from the King of Heaven procured for thee by the King's Son, who came into the world on purpose to save repentant Malefactors; for, so runs the Argument of his Proclamation by his Heralld, the *voyce of the Cryer*, The King of Glory and the Lord of Life is come, and his Kingdom of Grace is now at hand, and therefore take comfort, and courage to repent; *Repent*, saith he, *for the Kingdom, &c.* Let not therefore

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fore thy impurity deterre thee from putting up thy Petition to the King of Heaven for mercy; if thou canst but unfeignedly say with *Luther*, *Fac pœnitentem Domine, quem jubes pœnitere*; then saith he, *Christus supplebit de suo, quod deest de tuo*; yea, perswade thy self, saith he, that *Dens, qui dedit tibi peccati tui cognitionem te non rogante, dabit etiam oranti gratiam*: yea, as the same Author runs comfortably on; *Idè dedit, &c.* Therefore God gave thee the knowledge of thy sin, when thou didst not ask it, that he might also grant thee pardon if thou would'st entreat it; wherefore Evangelical Repentance looks not onely to the Law, which is a killing letter, but appeals from the Throne of *Justice*, to God's *Mercy-seat*; in as much as the perfection and complement thereof springeth indeed from faith, *ἡ πιστις οὗτος ἵσταναι τὸ ἁλίσθημα*, saith *Clemens Alexandrinus*, Saving Repentance is the good work of Faith:

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But this assertion the Text may seem to contradict, implicitly; but other places of Scripture, expressly, where Repentance is plac'd before Belief, and so seems rather to run before Faith, as *John Baptist* did here before Christ, to prepare the way; which Doubt (since it is moved by divers upon my Text) give me leave a little to stand upon it: I will not long handle it, but onely briefly touch it.

R.

For Resolution whereof, we must note, That Repentance may be taken two wayes. 1. For a *disposition* preparing to a habit, and 2. For a *habit* perfecting that disposition; or rather, 1. by a *synecdoche*, only for Legal penitence, and 2. *completely*, for Evangelical repentance; the first is term'd *μυσθια, pœnitentia*, when a sinner, out of the sight and sense of his sin, and the terrour of God's wrath, due unto him for it, lyes condemn'd by the Law, and his own conscience:

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The second is call'd *penitentia, resipiscencia*, when the same dejected prodigal, that is thus plundg'd in the depth of misery, looks up to Christ the Physician of his wounded soul, and layes hold on mercy.

Repentance, in the first acception (in the phrase of Bishop *Latimer*) is Faith's *Gentleman-Usber*, a messenger before her face, to lead the way; but in the second, is one of her Train coming somewhat behind, attending upon her; Faith presupposeth the first, but the second, presupposeth faith; the first, being from the Law, the second, from the Gospel; the first, (like the *Needle*) pricks indeed the heart; but the second, (like the *thread*) unites us unto Christ, who is applyed between both, by the hand of faith: For, Legal humiliation, as a requisite preparation, may beget indeed a capacity of mercy in the subject, but being no way applicative of Christs merits, is not able to justify; and so, unless faith succeeds, it proves desperate and insufficient: for, *Non satis est ut quis doleat, nisi ex fide doleat*, faith *Lombard*, with his followers, *lib. 4. sent. 14. dist.* But Evangelical repentance enjoying some peace of conscience; which ariseth from the knowledg of Christ, and thereupon studying new obedience, is a work acceptable in the sight of God; and therefore must needs spring from faith, because without this, *it is impossible to please God*, *Heb. 11. 6.*

I speak not this, as if Faith were a part of Repentance; for although they be not actually separated, yet are they really distinguish'd; and to prove so much, *Bellarmino* himself (contradicting himself) makes faith to be the cause of repentance; nor yet do I urge it, as if faith went before repentance, *prioritate temporis*, but onely *prioritate nature*, repentance being rather, a Concomitant than a Consequent effect of faith, as light

is, in respect of the Sun, and heat in respect of fire; And in this assertion, *Aquinas*. 3. p. *Sum.* 85. q. 6. art. jumps with Mr. *Calvin*, lib. 3. *Instit.* 3. cap. 22. For as in *moral* habits there is a concatenation, and a *synchronism*, in respect of their perfect production, yet joyn'd with a priority of order; so likewise in *Theological*, where Faith is the mother-virtue, by which repentance and the rest are perfected; and yet without the being of these, faith likewise is not; since, like *Hippocrates's Twins*, they live and dy together.

But yet as in natural *generation*; and in the production of moral habits, there are many *previous dispositions* which must make the matter capable for the introduction of the form, and the subject for the habit; so likewise in *regeneration* and justifying faith: which are not infus'd by any sudden *Enthusiasm*, or in some phantastical or fanatical dream; but there are many antecedent actions, which our spiritual nativity doth ordinarily presuppose. For as a *Linner* will first have his table plan'd, before he pourtray the picture of any man thereupon; so God, before he renew his Image in man, will first have the Tables of our hearts plan'd, by the ugly sight and sense of sin, by the fear of punishment, griefe of heart, and confession of mouth; For the Law, as the minister of Death, must first tame and subdue our rebellious flesh, before the Gospel, the water of life, can comfort or strengthen our languishing spirit; that must be first applyed, like *wine* to sear the soar, or like a *Corrosive* to eat out the dead flesh, before this can pour in oyl to supple, or bring a salving plaister from the Physitian, to make it whole; For the Law, like a sower Philosopher, discovers indeed nature's defects, although, like the Priest and Levit, it onely looks on the wounded

man, and so leaves him; but *Ubi desinit Philosophus, ibi incipit Medicus*, where the Law ends, the Gospel begins, and like the Compassionate Samaritan, binds up the wounds of a broken heart, and a contrite spirit.

So that you see, initial Fear, doth ordinarily run lacquey before compleat Repentance, *καὶ μετὰ τὸ φόβον τὴν ἐλπίδα*, saith *Clemens Alexandrinus*. For, as the *Scythian* Rebels, were reduced to obedience, by the fear of whips, which their Masters presented to them; so the rebellious Servants of God, must be first smitten with the terrours of his scourge, before they are brought to serve him in fear and reverence. As *St. Paul* was first stricken down from his horse before he was rapt up into the third heaven; So these, must be first laid for dead, with a thunder-clap from mount *Sinai*, before they are brought into the Land of *Canaan*, to the hill of *Sion*. The Jewes must be first prick'd in their hearts, *Act. 2. 38.* before *St. Peter* can bid them, Repent; or preach remission of sins: since gripping pains must ever usher in the new Birth.

But another Quæry may be here made: viz. How this consternation, or initial fear, can be any way available or profitable toward saving Repentance; since, going before justifying faith, it must needs be sin, and that's the quite contrary way to this Kingdom of heaven.

Peter Martyr, to asswyl the doubt, answers thus; *Dici potest* (saith he) *Ille timor utilis, non meritò, aut naturâ suâ, sed propter ordinem institutum à Deo, qui illo sic vult abuti ad salutem nostram*; And this Assertion, even an honest Fryer, *Antonius Marinarius* did pithily illustrate in the Council of *Trent*, where publickly averring against the *Franciscans*, That no good works

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went before justifying grace, he useth this Philosophical Similitude; That, as passing from a great *cold* to an *heat*, one must come by the less degree of *cold*, which is neither heat, nor a new cold, but the same Cold remitted; so one goes from Sin, to saving repentance and righteousness, by terrours and attritions, which in themselves, are neither *good works*, nor *new sins*, but *old Sins Extenuated*, which God out of his mercy, turneth to a good use; like a skilful Physitian, extracting a wholesome medicin, out of deadly poison: for unless *Love* come, and drive out that *fear*, it will prove but *worldly sorrow*, which worketh *death*; but if faith, which *worketh by love*, once perfect it, becoming then godly sorrow, it *worketh repentance to salvation*, not to be repented of: Faith, to such a one, being like the hand of Jesus, that saved *Peter* from drowning, who before, for fear, was even at the point of sinking; wherefore, to conclude this; When we have cast up the sum, and *quantum* of our sins, which are written in the Tables of our hearts; let us approach with boldness unto the throne of grace, and strike them off unto Christ's score, and he will see it discharg'd: for to this head, runs the main stream and force of the Baptist's Sermon; Repent, saith he, for &c.

Aug. 5. But since a tree is not known *ex foliis, nec ex floribus, sed tantum ex fructibus*; but only by the fruit; therefore, in the fifth and last place, This inward affection, and repentance of heart, must be manifested to be true, by an outward Expression and amendment of life; for, *Vana est pœnitentia ubi emendatio nulla*, Vain, yea false, is that repentance, that is not accompanied with new obedience: now this consists in 2. things.

1. In a detestation and shunning of evil.
 2. In an earnest following after that which is good.
- For the first, Our avoiding of evil, that must be

{ 1. Total.

{ 2. Perpetual.

First, Total: for, though a man dip the whole body of sin, in the waters of repentance, all over, saving in one darling sin; yet that one, cherished and unrepented, will prove to him, like *Achilles* his heel (by which his mother held him, when she dipt him in the *Stygian* water) in which, Satan, like another *Paris*, will not only bruise his heel, but even wound him to the very death; for a man may dy with one wound, as well as *Cæsar* with 23; of one sin unrepented of, as well as of a thousand; A man must, therefore, deal with his sin as Christ did with the Devils, who cast out the whole *Legion*, he left not one behind; for, to favour some one *Rimmon*, to be in Love with one *Dalilah*, to nourish and uphold one bosome-sin, though a man refrain from all the rest, is but just to imitate some rich men that have many Sons, who use to make one a Gentleman, though, for the rest, they care not though they begg: and as that is the readiest way (they say) to maintain their houses, so is this the high way to maintain the stock, and house of sin, which at last will bring an old house over one's head, and cast one down to the Mansions of Hell, where he shall dwell for ever. As this dislike must be *total*, so it must be *perpetual*, *Tota vita christiana, pœnitentia est*, was *Luther's* conclusion against *Eccius* upon these words. *Pœnitentia non est opus paucorum dierum, sed perpetua vitæ custodia et eternum innocentie studium*, saith another upon the Text. So that our whole life may seem to be nothing else but a Lent, appointed for us, to no other purpose, but to

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prepare our selves against the *sabbath* of Death, and the *Easter* of the Resurrection.

2. Lastly, In *new obedience*, a man must nor only eschew evil, but he must do good; for in Scripture, as the contrary of that which is commanded, is forbidden; so, the contrary of that which is *forbidden*, is commanded; and therefore, 'tis well observ'd, that Christ rejects the wicked, not for sins of *commission*, but of *omission*, *Mat. 25.* because ye *cloathed me not*, ye *lodged me not*, ye *visited me not*. This therefore is true repentance, saith *holy Chrysostome*, *ὁ τῆς ἀρετῆς ἐντολὴν ἀκούων καὶ τῆς ἐντολῆς ἐξουσίαν ἔχων*, Not only to be emptied of old sins, but to be replenisht with new works: To *St. Paul's faith* (therefore) a man must add *St. James his works*, which justify faith to be lively, and our repentance to be performed truely, for though the former be only like *Elias* his fiery *Chariot*, yet the latter are the *horses* of that Chariot; both which, must run together, if we mean to be hurried up to heaven; yea, God is so much delighted with the fruit of good works, that it is the conceit of *Theodoret*, that no Honey was us'd in God's Levitical Sacrifices, because it is made only of leaves and flowers, and not of fruits: *St. John* therefore, having in this verse exhorted them to repentance; lest they should seem afterward by their works *ipsius penitentia penitere*, he subjoyns this also, *ver. 8.* That their handy-works should not give their mouth and heart, the Lye; but that they would *bring forth works meet for repentance*: for, the Christian soul must get it's spiritual *living*, not by *idleness*, but by working; and therefore, our Saviour, after his resurrection, shew'd his disciples his *feet* and his *hands*, to teach them how they should *walk*, and what they should do. For, as *St. James* saith of faith, so may I of repentance, *shew me thy*

thy repentance by thy works; by thy works of piety and devotion, by thy works of mortification, by thy works of obedience and submission; in a word, by thy works of Charity and Pacification.

But if the Prophet here were ask'd as once *Ezekiel* was; Son of man, what seest thou? Seest thou men express their repentance by such works as these? seest thou not rather divisions raging in the world? hath not the Devil set his cloven foot almost on every man's breast? and caus'd divided affections upon different opinions; yea, Are there not some such cross-pieces that hate the very Name of *Peace*; and love to goe one way, on purpose because such and such goe another way? The Prophet demurrs his Answer: for, he hears some that have but little charity, give it out; That charity is grown so hot in these dayes, that men begin now to love their Enemies better than Neighbours, and old Friends. Besides, he sees divers *waters* issuing out of the Temple, as *Ezekiel* saw in his Vision, but they are all *waters of strife*, which takes men not onely over the ankles, but over the loyns; such a violent *flood*, which makes a world of breaches in the Banks of *Peace*.

It were to be wisht, and to be prayd for too, that some Undertakers might be found, who might thoroughly drain these *waters of strife*, that the Land might *yield her encrease*, and men more fruit of love; for effecting whereof, the best, if not onely means, is, to *drive back* these waters, (as the River *Jordan* was driven back) by the waters of true Repentance; that men would change their cross-courses into an obedient quiet course of life; in a word, that they would turn the stream, by the works and exercise of those vertues, which are contrary to these vices wherein they have offended:
that

that so being all members of the same body, they may all have but *plus unanimes, et deus unus*, as the primitive Christians had *Act. 4. but one heart, and but one mind.*

2. And this ought to be put in execution speedily, even whilest 'tis called *to day*, at least in these dayes of this holy Time, appointed for all works of repentance; and that's the second Particular in the Precept, and now to be handled, which I will instantly dispatch, and so make this point the Period for this time.

The Devil is *tam callidus iniquitatis magister*, such a cunning Master to tutor a man up in sin, that (like the *Levite's Father-in-Law*, *Judg. 19.v.7.*) if a young sinner come but down to him, he will rejoyce to meet him, and entertain him very courteously; and when he hath stay'd *three* dayes with him, he will urge him to stay the *fourth*; and be very earnest also to remain the *fifth*; thinking, like a crafty Fox, if he can but well get in his *head*, he will easily thrust in his whole *body*: *Repentance* therefore was the first Sermon that God preach'd in Paradise, the first Precept that the *Baptist* taught here in the Wilderness; the first Charge likewise, that Christ and his Apostles gave afterward, when they first began to preach; To teach us, that to avoid the Devil's policy, it must be the first lesson we put in practice; otherwise, Sin, like an ill Tenant, (for so the Apostle calls it, *peccatum inhabitans*) the longer it dwells in a man, the harder it will be to get him out; that growing every day stronger and stronger, and we every day weaker and weaker; for, by the custom of sin, a mans heart grows hard and sear'd, that he hath scarce a sense of sin, like the people of *Catadupa*, that being us'd unto it, are no whit troubled with the roaring of *Nilus*; or like *Birds* that breed in a *Steeple*, that through custom are not a jot disquieted with the noise
of

of the *Bells*. Cruſh therefore the *Cockatrice* while it is in the *ſhell*, leſt in time it become a *Serpent*. For as the *Falling-sickneſs*, as Phyſitians aver, may be eaſily cured when one is a child; but if a man continue with it till he be paſt 25 years of age, it is then very difficult, if not impoſſible to be removed; ſo it is with the ſickneſs of ſin, which came by the *fall of Adam*, *Initia peccati ſunt verecunda*, The beginnings of ſin are baſhful, and may be eaſily daſht out of countenance; but if a man begin once to *walk in the counſel of the wicked*, he will preſently *ſtand in the way of ſinners*; and if he ſtand but there a while, 'tis twenty to one, if he *ſit not down in the ſeat of the ſcornful*; according to the *Pſalmiſt's* gradation, *Pſ. i. 1.* And if he be once ſett, it is a great chance if he fall not aſleep in ſecurity; and then if he be call'd, he will go nigh to give the *Sluggard's* Answer, *verba lenta, & ſomnolenta*, *Yet a little while, a little more ſleep* before I ariſe; and ſo the *Saints-Bell* tolls all in to *Chriſt's Church*, before he awake out of his deep ſleep, which ends in death; and then alaſs, being too late, he may cry with the Poet,

*Nil juvat errores, merſa jam puppe, fateri;
Nec juvat, amiſſo, claudere ſepta, grege.*

A man muſt therefore ſtep firſt into the *Pool of Beſheſda*, if he mean to be cured of all his ſpiritual Maladies: for, to delay the time, and to hope onely for a ſecond place (beſides other uncertainties) hath this danger with it; That his ſoul may perhaps be expel'd out of his houſe of clay (his body), before he be admitted into the fellowſhip of *Saints*, and ſo all his *thoughts* of repentance *perish*.

For application therefore of all, Let us riſe with
Chriſt,

Christ, in the spring of the year, in the spring of our age; and seek him, with *Mary*, in the *first* day of the week, and in the *first* hour of the day; and not defer it 'till the summer of our youth decline, and the Sun of our life be passed its *Equinoctial*, and we now arriv'd at the Fall of the leaf, our old Age. When winter's colours shall be stayn our head, and our senses be benum'd with cold, when our chilly daies shall be at the shortest, and the shadow of death, and the night of the grave approach; how unfit shall we be then to perform so great a work? how weak to undergo so heavy a burthen? We shall rather grieve then, that, with the Spider, we have exhausted out bowels, and our life, in works of so little use; and that we have wasted that small Candle in idle play, which should have comfortably lighted us to bed.

Let us, therefore, remember our Creator, in the dayes of our youth, before those evil days come, and not to let slip this moment of Opportunity, whereon depends no less, than Eternity; But, as the Prophet *Isaiah* adviseth, Let us seek the Lord while he may be found, and call upon him whilst he is near; and as *John* the Baptist exhorts us here, Repent while we have means and opportunity offered, while the kingdom of heaven is at hand.

Thus have I brought you to the top of this mountain of *Myrrh*, this subject of Repentance; from whence (like *Moses* on the top of *Pisgah*) ye may behold the spiritual *Canaan*, the Kingdom of heaven; which in the phrase of the Text, is now at hand, to be the ground for a longer journey; but, as *Moses* dyed on the top of the Mount, and never entred upon that, so shall my discours, without touching upon this; for me thinks I hear you say unto me, as the Disciples did to Christ, when he was going to *Emmans*, Go no farther,

Isai. 55.
ver. 6.

farther, but abide here because the day is far spent. Here therefore, I'll turn in, and desire a blessing of God, upon that, which with much imperfection hath been delivered at this time, That it may bring forth fruit in our lives and conversations, that so by Repentance, becoming Faithful Subjects in his Kingdom of Grace here, we may, in his good time, be translated to be happy Saints, in his Kingdome of Glory hereafter:

And all for his Son's sake Jesus Christ the Righteous, To whom, with the Father, and Holy Spirit, be ascribed all honor and glory, from henceforth and for evermore,

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THE POWER OF PRAYER.

SERMON XIII.

Pfalm. 50. 15.

Call upon me in the (day-) time of troubles, so will I ^{hear} ~~deliver~~ thee:

~~And thou shalt~~ ^{glorify} ~~praise~~ me.

THe sacred Scriptures are like a spiritual *Paradise*, wherein there grows not only the *Tree of knowledge* (not, like *Eden's*, bearing *Forbidden-fruit*) and the *Tree of life* *Christ Jesus*, though without a *Cherubin*, and a *Flaming Sword*, to guard him from us, and us from him; having rather allurements of peace, inviting all to come and taste his goodness: But, besides these *Trees*, there are also *Rivers* of living waters to comfort our drooping souls in the heat of any cross or affliction whatsoever; whose golden streams flow in no part of the Bible more abundantly and

and clearly, than in the *Psalms*: these being placed in the midst of the Canonical Scripture, as it were in the midst of Paradise, wherein all the *Lines* of Holy Writ, meet as in a *Center*. Hence is it, that *Musculus* styles the Book of *Psalms*, *Communem Theologiæ Theaurum*, A common Treasure-house of all good Arguments, and Instructions, both for Life and Doctrine; *Cassiodorus* Prolog, in calls it, *Cæleste Scripturarum Armarium*, A Spiritual Psalm. Armory, furnishing a man with all sorts of weapons, both offensive and defensive: The same Author entitles it likewise an *Apothecary's Shop*, containing a Remedy for every Malady, a Salve for every Sore, a Cure for every Cross; What shall I say? It is the Soul's *Anatomy*, the Law's *Epitomé*, the Gospel's *Index*; In a word, the summary Pith, and brief *Compendium*, of *Moses* and the Prophets; of the Apostles and Evangelists; being both *historical*, *dogmatical*, and *practical*.

Now as the *Psalms* are the *Enchiridion* of all the Bible, so my Text is, as it were, the Abridgment of all the *Psalms*; it implying, saith *Tremelius*, both Faith and Obedience, 1. *God's love*, and 2. *Man's duty*: both which are the whole Body; yea, *Medulla Theologiæ*, the very Marrow of all Divinity; for, Divines have reduced the body of Divinity to these 3. heads: 1. man's *misery*, 2. his *deliverance* out of that misery, and 3. his *thankfulness* for that deliverance. And these three we find expressly in the Text.

First, *Man's misery*; *Call upon me*, &c. Now, calling and asking ever implies want; and besides that, here's a *time of trouble*, but though it be a *time of trouble*, yet 'tis but *for a time*, [a *day of trouble*, as some Translators read it] it will not alwayes last, God will deliver him: *Call upon me in the day of trouble*, and I will deliver thee; and that is the

Second, his *deliverance* out of that misery; but, that man may not rob God of his honour, by forgetfulness or ungratefulness; he must be thankful to him for this his loving-kindness, by praising and lauding his holy name: I will deliver thee, and thou shalt glorify me; and there's the

3. Third, his *thankfulness* for that deliverance: So that here ye plainly see; 1. The *misery* and want of the Petitioner; 2. The *mercy* and bounty of the giver; and lastly, The *gratefulness* expected from the receiver: But the words more naturally fall into these three parts, which I will insist upon.

1. A *Precept* for prayer; *Call upon me, &c.*

2. A *Promise* of deliverance; *And I will deliver thee.*

3. A *Practice* of piety; *Thou shalt glorify me.*

In the Precept, there are likewise observable these three Particulars,

1. An *Object* of Prayer; *God himself*, implied in the Pronoun, *Me*.

2. An *Act* about that Object; *Invocation* or Prayer it self, *Call &c.*

3. A time most fitting for that Act; *In the time of trouble.*

1 Part. I must begin with the *Object*; because the *Object* in nature is ever before the *Act* exercis'd about the same; and that you see is God alone, who claims Prayer here, as his Prerogative Royal; *Call upon Me*; not, upon Saints, or their Shrines; not, upon Angels, or Images; but call upon *Me*. The lowest homage is to be given only to the highest Majesty; and Divine Prayer is a service due only to the chief Lord, of whom the whole world holds *in Capite*; and that (besides many other) for these four reasons especially.

1. *Reas.* Because He only is *Omniscient*, and needs not

not any window (as *Momus* wisht for) to look into the hearts of men; Our houses of Clay being more diaphanous to his sight, than *Drusus* his house of glass was to him; for all things (saith the Apostle) are naked, and lie open to His eyes, *Heb. 4. 13.* *νῆμα ἀνεκάλυπτον*, saith the Text; a word, scarce us'd in all the new Testament, but in this place, and about which, Interpreters do not a little vary in their translations; *Aperta & manifesta*, saith the Vulgar, with *Tremellius*; *Intimè patentia*, saith *Bez.*; *Excoriata*, say the most: A Metaphor (according to *St. Chrysost.* &c.) taken *ἀπὸ τοῦ ἀποκαλύπτου ἐξ ἀκαλύπτου*, as it were *plucking in Loc.* *ing off the skins*, unmasking, and uncausing the most secret things; *resupinata*, saith *Erasmus*, which, in *Juvenal's* sense, is to pry into every corner of a room, according to that --- *Aulam resupinat amici*: so God, who is *totus oculus*, searches and sees every corner of *Ps. 7. 9.* the heart, *Acts 1. 24.* for which property, Greek Etymologers, will have *Θεὸς* to come *ἀπὸ τοῦ θεῶν*, because being every where, he is able to hear, and see any where; and therefore fitly doth *Hesiod* give his *Heathen Jupiter* the title of an *all-seeing eye*, *ὅρα δὲ πάντα ὁ οὐρανὸς ὁππότε*, & *πᾶσι τοῖς ἄνθρωποις*: which suits with that of the Psalmist, *He that formed the eye, shall he not see?* yes, saith the Prophet, *The Lord knoweth the very thoughts of men*, *Psal. 94. v. 9. 11.* and that afar off too, *Thou understandest my thoughts afar off*, saith *David*, *Psal. 139. 2.* The thoughts then and desires of the heart (which are of the very essence of prayer) are an object peculiar only unto God; and so inscrutable to all created Powers, that the very Angels themselves (according to the general position of the School) can neither by their *Vespertine*, nor *Matutine* knowledg dive into the thoughts of men; much less can those separated Souls of Saints departed, although they enjoy the beatifical vision of him that seeth

1. part. Sum.
12. quest. 8.
art.

seeth all things; for, though we grant that supposed
Glas of the Trinity, which many Catholicks contend
for, yet *Occham* will affirm, that 'tis but *Speculum vo-*
luntarium, non naturale: And besides, *Videntes Deum*
non vident omnia in Deo, is the plain conclusion of
Aquinas himself; and as for any particular revelation,
since it is not revealed to be the will of God, I think
them to be too curious and bold, that affirm it for an
absolute position; because in their opinion it implies
no contradiction. Whatsoever the possibility be, *Tu-*
tius est hæc sine crimine ignorare, quam cum discrimine
persecrari, as he, in a like case. Rightly therefore to
God, and to God alone, doth our Church fitly pray
in her Liturgy; *O God, to whom all hearts are open, all*
desires known, and from whom no secrets are hid,
&c.

2. Reas.

Lib. de
mund.

The second Reason why we are to pray onely unto
God, is, because all *good things* which we can desire,
are properly *in his power alone*, to dispose and bestow:
The earth is the Lords (and his alone) and the fulness
thereof, Psal. 24. ver. 1. And thus much the heathen
Philosopher could discern, by the dim light of nature,
writing (like a Divine) to his Pupil *Alexander*, *ἐκ θεοῦ*
καὶ ἐκ σοῦ (saith he), *ἐκ θεοῦ καὶ ἐκ σοῦ πάντα*, as if he had spoke
in the Apostle's words, *Of him, and from him, and by*
him, are all things, Rom. II. ult. *Solus Deus liberalis, quia*
solus sua largitur, saith my Author. And therefore, since
every good and perfect gift, comes down alone from the
father of lights, let us ask onely of him that giveth to
all men liberally, saith St. *Jam.* 1. cap. ver. 6. All the
acquittances given upon receipt of this Custome of
prayer, are only given in God's name, and none besides;
I have heard thee, I will deliver thee &c.

3. Reas.

The third Reason is, because God only *understands*

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our wants, and the means to help us, better than we our selves; and, understanding them, is only able to do what he will for us, and will do for those that shall call and rely upon him; so that these 3. Attributes are only really true of him, which one of the heathen (wiser than the rest) would needs have engraved on the breast of his supposed Deity, *Prudens, Potens, Misericors*: So that his poor suppliant's Poesy, may be that speech of Abraham to his Son, (which Maximilian the Emperour afterward took for his Motto), *Deus providebit*; and therefore they need despair of nothing within the compass of divine power and wisdom; for, in our greatest streights, when all humane help (in the eye of humane reason) seemes to fail, yet then can he finde a way to deliver his people: *Etiam si fractus illabatur orbis, Though the earth be moved, saith the Psalmist, and the mountains carried into the depth of the sea, yet then is God a very present help in trouble, Psal. 46. ver. 1. 2. Ad liberandum paratus, & potentia insensu instructus*, saith one upon the place; making man's Extremity, many times, the object of his Opportunity. *Calv. in Loc.*

The last and main Reason, why we are to call only upon God, is, because that prayer being a *Divine Worship*, is due onely to a *Divine Power*: as we must render unto *Cesar* the things that are *Cesar's*, so unto God, the things that are God's; *Give unto the Lord saith the Psalmist, the honour due unto his name, Ps. 29. 2.* For if we give the worship to any creature, which onely (of right) belongs to the Creator, we fairly rob God of his honour, and in effect deny his very essence: *Is it not because there is no God in Israel (saith Elisha to the messengers of Abaziah) that ye go to enquire of Baalzebub the god of Eckron?* where, To enquire

4. Reas.

enquire of the God of *Eckron*, is, To deny the God of *Israel*, 2 Reg. 1. 3. God therefore, and he alone must be the sole object of our prayers, *Call upon Me, saith the Lord, &c.* And thus have I briefly shaken this first branch. Let me now, before I touch the next, gather up a little fruit, which falls from the same,

1. Use.

And first, we may here taste to our great comfort, the infinite goodness and loving-kindness of God, who though he be the great Lord, and Emperor of the whole World, yet thus kindly invites, even his meanest Subjects, to come and call upon him, *τίς αὐτὸν θαυμάζει τὸν ὁ Θεὸς ἐλεηθῆναι, τοσαύτῃ χάριτι ἀδελφῶν χειρίζεται, οὐκ ἔστιν ἀποστολῆς ἀξίωμα, ἀλλ' ὁμοίας τῆς ἰαυτῆς*. Who can chuse but admire the wonderful favour, and grace of God, which he shews unto graceless men? that he should design to honour them so far, as to vouchsafe them his free conference, and familiar converse: An honour *ἡ τῶν ἀγγέλων ὑπερβαίνει μετὰ ταῦτα*, which exceeds that of the Angels; for, they are said to cover their faces, and their feet, when they serve at the high Altar of God, *Isai. 6. v. 2.* whereas *Moses* spake face to face to Him, as a friend speaketh with a friend, *Exod. 33. v. 11.* 'Tis *magnum miraculum*, that the poor contemned Christian should have such a Royal Priviledg; as by prayer thus boldly and familiarly to speak to his Sovereign. The *Persian* Monarch was not so easie of access; for no man was to come into his presence, unless sent for, upon pain of death; yea, I think there is scarce any earthly Prince that keeps a Court so open, as to give admittance to all comers of inferiour rank; yet *Bucholernus* relates of *Radolphus* the Count of *Habspurge*, that when he was elected Emperor, he gave this courteous command to his Guard, *Datis, obsecro, hominibus me accedendi locum & facultatem, nam, enim ideo ad Imperium euectus sum, ut hominibus in arcâ precludar;* This

Chron.

p. 391.

This was a gracious speech for an Emperour; but much more gracious is the King of Heaven, Who not only without controul, admits all to come into his Presence-Chamber, and freely grants their requests; but (which is beyond compare) He invites them here to come, delights in their Petitions, and promiseth a happy welcome; quite contrary to the course of worldly men, who are so far from bidding men ask them alms, that they will hardly give men alms when they do ask, when-as he bids us *ask*, and we shall *receive*, *Mat.* 7. 7.

Is prayer a religious worship, to be tendered to none less than a God? then in all thy prayers and petitions, thy troubles and afflictions, call only upon him: As for our Adversaries who are not only *Papicole*, but *Sancticole*, they have their particular Patrons to fly unto in their several troubles, as to *St. Roch*, for the Plague; to *St. Leonard*, in Captivity; to *St. Nicolas* in distress at sea; to the *Virgin Mary* in Child-birth; with a whole Catalogue of the like: for which, they have neither precept, nor promise, nor practice, in all the Scripture; because indeed, it is both derogatory to the Majesty of God, and prejudicial to Christ.

First, *derogatory to God*, because him only must we worship, *Mat.* 4. ver. 10. And in him onely we are to believe, and therefore to him only to pray, as the Apostle reasons, *Rom.* 10. 13. *Idem est fingere multos deos, & Sanctos mortuos invocare*, saith the *Phœnix* of Germany, *Melancthon*: To worship *old Saints*, is to make *new Deities*; and to pray to *dead men*, to dishonour the *Living God*.

2. 'Tis *prejudicial to Christ*, who is not *Mediator mediatns*, *dimidiatus*, but the *onely Mediator*; and that not onely of *salvation* and redemption. *1 Tim.* 2. 5. But also of *intercession*, *Rom.* 8. 34. *Heb.* 7. 25. He is

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2. Use.

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2.

the onely Master-of-Requests in the Court of heaven,
 the onely Porter to let in our prayers to the presence
 of God, the only Advocate to make known our sute
 and plead our cause. The King of heaven hath no other
 Favorite to speak for his poor subjects, but Christ his only
 Son; the Judg of the whole world calls none to the barr,
 to plead before his Mercy-seat, but Him that shall be
 Judg of quick and dead: In a word, he accepts of no
 sacrifices of prayer, but such as are offered by Christ,
 our High Priest, who mingles incense with them, and
 so makes them sweet and acceptable to God. If any
 other be deputed his Substitute, let us see his Patent
 out of the Written word, sealed by the Spirit of Truth,
 and it sufficeth; In the mean time, Call onely upon
 God, *Call upon me, &c.* saith the Lord, *in the time, &c.*
 And that leads me to the second Particular in the first
 general part, viz. the *Act*, to be exercised about this
Object; *Invocation*, or Prayer it self.

2. Part. And here, though I have a world of matter, yet the
 whole Sphear of it shall move on these two Poles.
 1. *Quid sit Oratio?* What the nature of this *act* of
 of Prayer is.

2. *Ratio Orationis*, The reason to enforce it.

1. Not to lose my way before I set forth, I must be-
 gin with the first, because *ἀρχὴ σοφίας καὶ γνῶσις*, saith the Phi-
 losopher, The beginning of a discourse must cast anchor
 in a Definition: which, out of many, may be this, in
 brief, viz. *Prayer is a religious expression of our lawfull
 desires to God, in the name of Christ*; which, for the
 more distinct knowledg, is distinguish'd by *St. Paul*,
 (as Divines interpret that place) into four parts; the
 first whereof is, *ἵκεσι*, Deprecation, for the averſion of
 evil; the second *ἑρωτάω*, Petition, for the obtaining of
 good; the third *ἰκέω*, Interpellation, or intercession for
 others,

others, and the last, *inagoria*, Thanksgiving for all blessings, either positive or privative. Now every one of these, may be likewise threefold, *Mental, Vocal, or Real.* *Mental*, is like the Heart it self, that is *primum vivans*, and gives life to the rest, and hath the strongest voice, though it says least, as was seen in *Hannah*, *1 Sam. 1. 13.* and in *Moses Exod. 14. 15.* who is said to cry unto the Lord, when he spake never a word. Rightly therefore is Prayer defined *ascensio in se ad deum*, *ascensio vite spiritus ad deum*, The ascention of the Mind, and the Collocation of the spiritual Soul with her Maker. About the Collocation of Angels, agree most of them in this, that one Angel speaks to another, *Cum conceptum suum ordinat ad hoc* (saith *Aquinas*) *ut alteri innotescat, per propriam voluntatem*, *1. part. Sum. q. 107. Art. 2.* When he wills and desires, that that conceit which he hath fram'd in his own understanding, should be manifested to another Angel and to God; and this, say they, is enough for the expression of it: So the spirit of Man, agreeing in substance with the nature of Angels, having a desire in his Will, that God should know that Petition which his understanding conceives, doth more truly pray, though he speak not, than he that speaks, and prays not thus in his heart; for God is not only *voeis, sed cordis spectator, & auditor*, or, if you will have it in *Luther's* conceit, *Deus non solum exaudit, preces Indicativas, sed Optativas*, the Lord hears not only our Words, but our Wishes; the very desires of the *Poor, Psal. 10. 17.* For, being a *Spirit*, he accepts chiefly of spiritual service, *Joh. 4. 24.*

But this kind is peculiar alone (though not alwayes to be used) in private prayer, *qua offertur à singulari personâ*, and that in *secret, Mat. 6. 6.* for I account that prayer Publick, which is perform'd by one in the person of many, though it be in a private place, or family;

but yet far different from that which is solemnly perform'd by a publick person, in a publick place. Mental prayer will not serve the turn in such Vocal service :
Mat. 12. 36. but out of the abundance of the heart the mouth must speak; and when the mind hath been inditing of a good matter, the tongue must be the pen of a ready writer, and that for these three reasons, saith *Aquinas*.

1. *Ad excitandam internam devotionem*; to stir up and blow the coals of zeal in our selves, and others, Open lips promote and advance open worship.

2. *Ad redditionem externi debiti*; that the Body may be exercised in this religious duty as well as the Soul; as we must bless God with our heart, so likewise with our tongue : for to him, not onely a contrite spirit, *Psal. 51. 17.* but even the calves of our lips are an acceptable sacrifice, *Hos. 14. 2.*

3. *Ad demonstrandam redundantiam affectionis*; as a stream to express the overflowing affection of the Soul, according to that of the Psalmist, *My heart was hot within me, and at last I spake with my tongue*; and again, *my heart was glad, (& exultavit lingua)* my glory rejoiced, *Psal. 16. 10.*

But besides these, there may be a third sort of prayer, which I call'd *Reall*, viz. when a man can do no more than chatter with *Hezekiah*, perhaps not so much with holy *David*, whose spirit was so troubled, that his speech failed him, *Psal. 77. 4.* And when the poor o'rewhelmed Soul becomes thus tongue-tied, yet then every outward member doth supply the office, and becomes a tongue to call for help; his bended knees, his hands and eyes lifted up, they all speak what he would have, though he say nothing; but above all, his tears, they cry aloud. There is the voice of weeping, *Psal. 68. 3.* *Lacryma pondera vocis habent*, especially being

being accompanied with those *groans of the spirit*, that cannot be exprest, *Rom. 8. 26.* To conclude therefore this point, Call upon the Lord with thy *voice*, *Pf. 142. 1.* if not by continued series of words, yet at least by some short ejaculations; but, if words will not come, sigh; for the Lord hears the *sighing of his prisoners*, *Psal. 79. 11.* and if thou canst not sigh, yet breathe, God hath an ear for that, *Lam. 3. 56.* And all this, because 'tis here the Command of God, which transmits me to the second Pole, which was *Ratio orationis*, the reason why we must pray; and that first, I say, because 'tis his command, *Call upon Me, saith the Lord, &c.*

The reasons to enforce the duty of Prayer may be drawn from a threefold head, 1. *Ex parte Dei*, 2. *Ex parte Nostri*, 3. *Ex parte ipsius Orationis.*

First, *Ex parte Dei*; and that first *ratione Precepti*: 1. Prayer is not a bare Evangelical Counsel, or matter of indifferency (which opinion some attribute to *Pelagius*) but an absolute precept, and therefore necessary: for, God doth not say here, if you chance to fall either among other of my Servants, or in some zealous fit of your own, to call upon me; nor yet, if you please at your best leisure, when you have nothing else to do, to call upon me (though many come short of this:) but I absolutely command you to give me this honour due unto my Name, and therefore 'tis your duty to fulfil my will; *Call upon me, &c.* Now a loyal Subject will be sure to perform the command of his Prince, especially if thereby he may gain the King's favour, or any hope of preferment; *Et jubente Imperatore, faciemus; mandatum verò Creatoris negligemus?* ye know whose argument it was. Certainly if we cast this Command of God behind our backs, we shall purchase the King of Kings his high displeasure, and so gain no preferment in

Muscul. in Loc.

August.

in the Court of Heaven : and, besides the privation of his love, we shall bring upon us the position of his wrath ; and he that will not *pray* unto God, because he commands it, the Devil shall at last make a *prey* of him, because he neglects it.

2. *Reas.* The second Reason in respect of God, is, because the humble deportment of his poor suppliants, conduceth much to the advancement of God's glory ; especially *quoad homines* ; that others seeing the same, might glorify their Father which is in heaven : for glory, according to the School, is not a bare worth, or excellency in it's own self (for that a man may have, and yet be without glory) *sed testimonium Excellentie, & manifestationem importat*, saith *Aquinas* ; 'tis a shewing forth of that excellency unto others : Wherefore 'tis a great expression of God's glory, in respect of men, that the whole world, yea the Potentates thereof, are his poor beggars. For, as it was the very height of created glory, which was given to *Charles* the 6th. of *France*, to have all his subjects prostrate upon their knees round about him, whiles himself in the midst of them, was alone mounted on his horse ; so, I think, there is no one act of divine worship, whereby God's glory is more fully exprest, than to behold his servants, all prostrate with reverence, at the footstool of his mercy, and putting up their petitions to him ; whiles he alone sits mounted on his Throne of Majesty, decked with glory as with a garment. Yea, as if prayer were all the duty, and service which God required of man in his house of glory [*the Church*], he christens the Church after the same name, My house (saith he) shall be called the *house of prayer* ; and therefore, from the use thereof, the Antients were wont to call their Temples, *Oratoria*. I compare not here the publick prayers

Isai. 67.
Висан. Loc.
com. 35. q.
24.

prayers of the Church, with Preaching, or other spiritual exercises. Needless queries and comparisons amongst Equalls, prove many times odious; and sett things more at variance, by setting them too near together; yet this I may, with safety, and without fear of scandal, say, That I desire ever, that Prayer, and Preaching, may be like the flower, and the seed, that preserve and continue each other; the flower bringing forth the seed; and the seed sown, begetting a new flower: I mean, that as the Pulpit must not eat up the Desk, so neither must the Service, devour the Sermon: for, these two ought not to be like those two Mistle-trees, that grew before the Temple of *Romulus*, that still, when one flourished, the other withered; as if they were like two buckets in a Well, or two contrary poynts in a Sphear, that the pulling up of one, should be the putting down of the other; I think that proportion of time, to be very exemplary, which the *Jews* allotted to these two Duties, in *Nehem. 9. 3.* where ye may see, they spent as much time, in confessing and worshipping the Lord their God, as they did in reading the Book of the Law. *Bishop Latimer* preaching at *Stamford*, would needs have the Service don, though the daies were short; for 'tis not fit to shorten one, to lengthen out the other: and they that in either, go about to do so, though all the world knew, that they be extremely opposite, yet 'tis to be doubted that they agree both in this, *viz.* to estimate both Preaching, and Prayer, rather by length and tale than by virtue and weight. But not to digress, I press still the conclusion, that prayer is no way to be shoulder'd out, lest we rob the Church of her grace, and God of his glory, and that for a third reason, *viz.* Because, God

3. *Reas.*
our

our heavenly Father, is wonderfully delighted to see his Children come, and ask him blessing: no presents are more welcom to him, than their petitions, which (in this Psalm) he prefers before all other sacrifices whatsoever; The prayers of the Saints, are his Musick and Perfume, *Rev. 5.8.* and that very sweet and pleasant too; *Let me hear thy voice* (saith Christ to his Spouse) *for it is sweet, Cant. 2.14.* Where 'tis worth our observation, that he becomes a Suitor unto us, that we would be Suitors unto Him, who professeth himself to be so taken with prayer, that he loves the very picture of it, for he hears the very beasts when they call; and sinful men, when they Cry; and is loth to have a prayer lost, when it will not take effect, *Pray not for this people,* saith God to *Jeremy, for I will not hear,* *Jer. 7. 16.*

4. *Reas.* In the last place, let me add this one reason more, why God would have us call upon him? and that is, That in all things we might acknowledg his Sovereignty, and our Dependence; for though he need none of our prayers, yea though he know our wants before we ask, and intends to give us those things that are needful; yet his will is, that he will have his children ask for them, to exercise their obedience, and to acknowledg in what tenure they hold all those gifts which the Lord bestows upon them. Liberal bounty in God, must not be an argument of security and negligence in man; but our industry must ever go along with, and serve the good pleasure of God; for his promises are hypothetical, upon the performance of some condition in us, and therefore he, that desires to be made partaker of the promise, and obtain his intended end, must use the prescribed means; there must be a *Quarite regnum*, go before a *Possidete regnum*; *ante* before a *supra*, a seeking before a finding, and

Molin. contra Arm.
pag. 192.

and a calling : before a deliverance, *Call upon me,* saith the Lord, *and I will deliver thee*; but without calling no deliverance.

Secondly, The reasons in respect of *Our selves*, may I st.
be drawn, first, from our perpetual want and need; for thus the Heathen could argue, *ἄνθρωποι πάντες ἐν ὁμοιοῦντι εἰσι* Hom. Odyf. 8.
ἄνθρωποι. Pray, saith he; why? because all stand in need 2.
of God's assistance and help; for as we are all born naked, in respect of body, so likewise in respect of soul; without any habit either intellectual or moral, even, *sicut rasa tabula*, yea, like the very *Chaos* --- *omnis lucis egens*, even very *darkness*, as the Apostle speaks; dead in respect of spirituals, and *lame* in respect of naturals; poor silly Cripples, not able to help our selves, the very *Spital* of diseases; and the Map of misery; and therefore we have need to pray with holy *David*, *Psal.* 86. 1.
that God would be merciful to us, being *poor and in* *Psal.* 25. 16,
misery; that he would turn unto us, being *desolate and* 17.
afflicted, and help us in the time of need.

We ought to pray, to exercise our faith, our hope, 2ly.
and obedience, with the rest of God's Graces in us, and to testify that they are not dead but lively; For, as Physicians say; that *Indicium cordis, fit per brachium*, The life in the Heart, is seen by the Pulse in the arm; so it may be said, that the life of grace in the soul is discern'd by the lifting up of the hand in prayer [which St. *Chrysostom* calls *ἡ ἀνάστασις τοῦ χερσὶν*, the very nerve Hom. 86.
and sinew of the Soul, whereby it moves in the course of piety]. For as that Child which never cries, is accounted for still-born, (and so according to our Law, hath no title to any inheritance): so it may be doubted, that that Soul which never cries unto God by prayer, had never any title to any heavenly inheritance, but is accounted dead, *ἄνθρωπος ὁ ἀκίνητος ἐν τῇ ψυχῇ καὶ ἐν τοῖς μέλεσιν* *Ibid.* Hom.
saith 67.

saith the same Author; That Soul which hath no motion to pray, is but corrupt and dead. And 'tis one of the marks of the wicked, that they *call not upon God*, *Psal.* 14. 4.

3ly. We must pray, that we may get acquaintance with
Job. 22. 21. God, and keep it being gotten; for it is with him, as it is with an earthly friend; disrespect and careless neglect of wonted visits, and discourse, is the ready way to lose him; and therefore the Scripture saith of them that are strangers unto God, that they *call not upon his name*, *Psal.* 79. 6. And to such he will say at the last day; *I know you not, Depart from me, ye workers of iniquity*, *Luc.* 13. 27.

4ly. We are to pray in imitation of all the Saints of God, but especially of Christ himself, who in moral actions is both *Exemplum regulans* & *provocans*; and therefore he hath taught us to pray, not only by precept, but also by practice: for we have him once praying in a *solitary place*, *Mar.* 1. 35. We find him twice praying in a *Mountain*, *Mar.* 6. 46. *Luke* 9. 28. And we have him three times praying in the *Garden*, *Mat.* 26. 44. and the third time saying the same words ('twas a set form): and if Christ prayed in the same words, I hope 'tis lawful for us to do so too.

5ly. Lastly, The Motives to this duty, in respect of prayer it self, may be taken; 1. from the *power and efficacy* that it hath, both for the obtaining and keeping of good things: 2ly, for the preventing and removal of evil, it being the *Key* that opens the gate of mercy, and shuts up the treasures of wrath; so that *Justus Jonas* his speech of *Luther's* power in prayer, may be well interpreted, *Iste vir potuit* (saith he) *quicquid voluit*; as if (like *Jacob*) he could have power over the Angel, and prevail, by weeping and making supplication

tion unto him, *Hof. 12. 4.* But of this more at large in the second general part of the Text, where we shall see, how by virtue of God's promise it is able to work our deliverance; In the mean time let me close it up with this short advise; That whatsoever occasions we have we should still make prayer *Clavem diei & Seram noctis*; the Key to open the joyes of the day, and the Lock to lock out the dangers of the night.

And so I come to the last motive, which may be taken from the facility of the duty, that 'tis onely to ask, and have, and what more easie than this? for we use to say, that he can do but little, that cannot ask for that he wants; and yet this is all that God requires: he professeth in this Psalm, v. 13. that *he desires no sacrifices*, or burnt-offerings, with the flesh of Bulls, or the blood of Goats; he asks not for the Gold of *Arabia*, or the Treasures of *Egypt*, neither calls he for thousands of Rams, or ten thousands of Rivers of Oyl: for then poor *Lazarus* might think himself excluded; but to ask, the poorest Beggar may do, as well as the greatest *Dives* in the world; for the King of Heaven is not like the *Grand Turk*, who gives audience to no Ambassadour without some rich Present, sent before to prepare his way; for his poor Clients may have their cause heard without any fee, or bribe, and may sue in the Star-chamber of Heaven, *in forma pauperis*, and have a speedy issue of their Suit, without any charges or pains, save onely to ask; *Ascendit oratio, & descendit misericordia*; let but their prayers ascend up unto God, and his mercy shall descend down upon them; To such therefore, as neglect this duty, I may say, as *Naaman's* Servants said unto their Master, *What if the Lord had commanded thee some hard thing, wouldst thou not have done it?* how much rather, since he com-

Last Mot.

Mich. 6. 7.

2 Reg. 4. 13.

mands thee so easie a thing, as onely to *wash and be clean*, as onely to *ask and have*? Certainly, if men did verily believe a Heaven, or rightly know the value of spiritual grace, and true temporal blessings, they would without all doubt sue and petition for them; for 'tis but a small thing we say, that is not worth the asking; and 'tis but a small thing, that men in these dayes, will give for asking; and therefore it argues that those men think the assistance of God to be to no purpose, and his blessings to be little worth, that will not do so much as

Mat. 7. 7. ask for them; *Ask*, saith our Saviour, *and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you*; and this we ought to doe, at all times,

1 Thes. 5. 13. *Pray continually*, saith the Apostle, but especially in the time of trouble, in the day of tribulation: And that's the last particular in the precept for prayer, viz. the time most fitting for it, *in the time of trouble, Call upon me* (saith God) *in the time of trouble, &c.*

3. Part. *Albumasar*, the great Astronomer, that gave too much credit to his Art, thought that the Heavens afforded so propitious a constellation, that if a man could but pray in it, he should be sure to be heard. Though I am sure he could not see that in the Stars; yet we may see here in the Text, a time of God's own appointing, most opportune and propitious for prayer to be made in, viz.

Job. 5. 1. *In the time of trouble*. But *Job* tells us, that man is born to trouble, and all his dayes are full of misery; *Pascimur hic & patimur*, our whole life is but *miseriarum mundus*; at the best but a *Tragicomedy*, a Tragick-Comedy, or a Comick-Tragedy; so that every day hath evil sufficient to minister trouble; and so by consequence, occasion of prayer: But slight and ordinary occasions, we use to say, do not much trouble us; and therefore the Text, though it do not exclude those, yet it chiefly intends

intends some heavy cross and calamity, some fearful judgment, that either hangs (like the Sword of *Damocles*,) by one hair over our heads, or is already fallen down upon us : *tempore rerum adversarum*, so *Castalio* reads the words; *in die angustiae*, so another; *in die tribulationis*, so *St. Hierom*; & *tribulatio derivatur à tribula*, in the derivation of *St. Augustin*, as if a man were threshed with the Flail of God's heavy displeasure, when the floods of affliction are like to drown us; (as the Psalmist *Psal. 69.* speaks) and the deep waters like to swallow us up; *v. 15, 16.* then 'tis high time to pour out our prayers, and to cry unto the Lord with *David*, *De profundis &c.* Out of the depths have I cried unto thee, *Psal. 130. 1.* (*i. e.*) *in gravibus afflictionibus*; saith *Musculus*; out of the depth of misery, we should cry unto God for the depth of his mercy. From which twofold explication of the words, we have these two Lessons.

First, That prayer is to be performed, not onely in the time of calamity; but that time which we call prosperity, calls likewise for it; since every day (in some sense) is subject to trouble; many indeed will run and cry, like children, as long as they feel the smart of the rod; but, like *Childrens Tops*, will neither stand nor go in the way of piety, if they be not scourged; for they onely move in prayer like wheels of a Clock, no longer than some weight pulls them down, or some heavy cross, presseth hard upon them; *Ephraim and Manasses* (*i. e.* as they are interpreted, *Abundance, and Forgetfulness*) are two brothers, and commonly go together: but as we must love God for himself, so must we call upon him out of love, and not onely by constraint; for God will not be well pleased with such an

an answer, as rogueing beggers use to give unto us, *Truly they never ask'd us any thing before, and were it not for need, they would not trouble us now, neither will they trouble us any more afterward*; Alas poor souls, we stand in continual need, and are taught to pray for our dayly bread; and therefore the Sunshine of prosperity, must not make us cast off that cloak, and habit of prayer, which the cold blustering wind of affliction made us put on; But at all times, we must call upon God; though especially in the day of tribulation, in the time of any heavy Cross, or calamity, either fear'd or felt, (as he commands here) *in the time of trouble*, which is the second Lesson that the Text chiefly aims at, when it bids us, *Call upon God in the time of trouble*.

2. But this lesson, (may some say) needs no exhortation, or reason to urge it : sharp sawce will of it self make us have a stomach to this dish; *Nec melior orandi magister quàm necessitas*, saith *Luther*, Need is not only the handmaid to devotion, but the Mistress and Maker of it, *Lord in trouble they visited thee, they powred out a prayer when thy Chastning was upon them*, *Isaiah*. 26. 16. They assemble themselves for Corn, and for Oyle, *Hos.* 7. 14. Indeed this holds true *in viâ*: but yet want (sometimes) makes men steal, rather than they'l beg releife; and become desperate, and take any course, rather than thei'l buckle and crouch, when they are hardly put to't; and therefore this precept is not in vain, to call upon the Lord in the time of trouble: for there are some, I say some, because there are others, whom prosperity makes rather worse than better; but some I say, as long as the rising-Sun of God's blessings, shines upon them, and warms them; as long as they can cocker their Genius, and live free

free to all worldly delights, they will play the hypocrites, and temporize with the best, make as fair a shew of devotion and zeal, as the soundest Christian in the world: But if the stream of God's favour be once diverted, if fortune once become retrograde, and they in danger of persecution, or under the burthen of some heavy affliction; how will they shrink (as we say) in the wetting, cast away prayer that should support them, and fall to distrust and murmur, as the *Israelites* did, when they had lost the *Onions* and garlick of *Egypt*, and were in a little want in the wilderness, *Num.* 11. 5? yea, sometimes, they'll run away from God, & fly to othet unlawful means, even to the Devil himself, as *Saul* did to the *Witch of Endor*, when his heart trembled to see the host of the *Philistines*, *1 Sam.* 28. v. 5. & 7. Such as these, are like the herb *Basil*, which a Citrizen of *Genoa* (walking in his Garden) shew'd to the *Duke of Millain's* Embassador, who gently stroke-
Heyl. Micr.
p. 225.
 ing it, smelt thence a sweet favour, but wringing & crushing it hard, as unsavory and stinking a smell; so these, as long as God strokes them gently on the head, with his hand of favour, and loving-kindness, they will perhaps send forth an external favour of devout prayer, and formal obedience: but, let Him strike them with his fist, or crush them somewhat hardly, with a little distress; and then the sparks of rebellious murmurings, will fly out of their corrupt nature, like sparks out of a flint-stone, struck against a Steel. It seems the Devil had seen the experience of this temptation, else he would never have chosen it, to have tempted *Job* withall: *Doth Job* (saith he) *serve God for nought?* alas, he's hedg'd about, the works of his hands are blest, and his substance is increas'd, 'tis no marveil that he serves God, and calls upon him, but saith
 Satan

Satan to God, *Do but put forth thy hand now, and touch all that he hath, and he'll curse thee to thy face*, Job. 1. 10. 11, and we may read there, in the ensuing story, how strongly *Job* was tempted with it. And the prophet *David's* feet had well nigh slipped upon the same ground, had he not gone into the Sanctuary of God, *Psal.* 73. 16. How necessary, then, is it to go to God by prayer, and to cast the Anchor of our hope, firmly on him, who alone is *Caput bonæ spei*, and so firm a Rock, that if we be fixt upon him, we need not fear the violence of a thousand billows. Let want therefore and woe, make our devotion, like a fire in a Cold wind, and, by an *antiperistasis*, to be more inflam'd, and more ardently and zealously to call upon God in the time of trouble. Now crosses and troubles are either; 1. *general* upon others, that are members of the same mystical body with us; or, 2. *particular*, upon our own persons: The time of both, is most opportune to call upon God in.

- I. First, in troubles *general* upon others; and that, 1. For their deliverance, 2. For our own preservation: first, for their deliverance, *ut solvantur, vel salventur*, that they may be either loos'd from their crosses, or not lost, but saved in them. For *this* is more acceptable to God, springing out of Charity to others, than *that* for our selves proceeding only out of private necessity. I say out of love and sympathy to our bretheren: for the members of the same body, ought to help and relieve each others. And the natural members

In Psal. 31. use to do so; *Curvatur spina dorsi, ut queratur spina quæ hæsit in planta*, saith *St. August.* wittily; and if one member suffer, all the members suffer with it, saith the Apostle, *1 Cor.* 12. 27. Shall *Scaliger* melt into tears, when he readd the death of *Socrates* and *Pluto*; and

Amasis

Amasis his eyes run a water to see his friend in misery? and shall not we shed a tear, or spend a prayer for our distressed brethren? Let the Apostle conclude this; *Pray one for another, that ye may be healed*, Jam. 5. 16.

Secondly, we ought to pray in the time of *general*, and common calamity, for our own preservation, That God would *cover* us under the *shadow of his wings*, and be our hiding-place in the time of trouble, till the tyranny be over-pas'd; for when the judgments of God shall be shot round about us, like the *arrows of Jonathan*, round about *David*, 'tis then our best and most religious policy, to desire of God, that he would be our *Shield* and *Buckler*, lest some light upon us; if God's destroying Angel, some pestilent or killing Disease, should be riding of his *Circuit* in our parts, to execute *Malefactors*, and be like to keep his *Affixes* amongst us, who deserve death, as much as any other; I know no better way to escape, than, by humble *petition*, to get a pardon from the King of Heaven, that may stay the Sword of Justice; to beg of him, that he would grant us a *Protection*, that none of his cruel *Serjeants* may arrest us with a *Habeas corpus*, till, through the mediation of our best Friend's, our Saviour's merits, we can make even our accounts with our Lord and Master. Thus ought we to stand in the gap, to turn away the wrath of the Lord by supplication and prayer, as we read that *Moses* did, in *Numb.* 14. 20. And thus briefly of general and common calamities, as they concern both our Brethren and our Selves.

Secondly, a word also of *particular*, inflicted upon our own persons, and they likewise twofold,

{ 1. *Internal and Spiritual.*

{ 2. *External and corporal.*

The first are in the Soul, and Conscience for sin, which

X x

St.

Saint *Chrysostom*, upon my Text, calls the time of trouble, *ut diximus: in quo anima vulneratur, & debilitatur.* When our sins, the weapons of death, assault the Soul; and the Devil the Enemy of our Salvation, layes siege, and batters it, to bring it to despair: this is a heavy affliction, a weighty burden, too heavy for a man (by his own strength) to bear, as it is, *Psal.* 38. 4.

This makes one sick at the very heart, and to cry out (not as the *Sulamit's* Son did) *My head, my head;* but *O my heart, O my soul!* This is a wolf in a man's own breast, that gnaws like hell; the pain whereof made *David* himself to roar; yea, *Christ* himself to cry, *O God, my God, why hast thou forsaken me?* A wounded spirit who can bear? (saith the Wiseman that made the question, but gives no answer) *Prov.* 18. 4. Nature is not able to endure many fits of this: the very first will bring him even to hell's mouth; the sorrows of hell, saith *David*, came upon me, *Psal.* 18. 5. and what remedy did he use? ye may see it in the next verse, *He cried unto the Lord, in his distress, and he heard him out of his holy Temple; his complaint entred into his ears;* when such a storm as this tosses our brittle Bark, even to the danger of a Shipwrack, 'tis high time then to run to *Christ*, with open mouth, as the Disciples did, and cry, *Help Lord, we perish;* for of all helps, I may say, of Prayer, in such a time as this, as *David* did of *Goliath's* Sword, *There is none like to that;* And therefore the Apostle reckoning up the weapons of the Spirit, brings in Prayer, in the last place, as that which buckles the whole armour together, and enables us to resist the strongest assaults, and the most fiery darts of the Devil, *Eph.* 6. Despair not then, O Christian, for the Lord is gracious and merciful, and can deliver thy Soul from the nethermost hell, *Psal.* 86. 13. For, what dark-

darkness is so great, which the Sun of his comfortable Mercy cannot enlighten? What fear or sin so dangerous, which his balm cannot cure? If *Cain* had any sin greater than could be forgiven, it was this, That he thought, it could not be forgiven; Be not therefore cast down, O Christian soul, neither be disquieted within thee; put thy trust in God, and call upon him in the time of thy spiritual trouble, and he will deliver thee, Call upon me, &c.

Psal 42.

Lastly, Art thou pressed with the burden of any temporal calamity, which is the effect of sin? Call upon God; Art thou sick in body, and that unto death with *Hezekiah*? Prayer may get thee the term of thy life enlarg'd, and renew'd for a Lease of 15. years; Hath any virulent tongue blasted thy name and credit? then with *David* give thy self unto prayer, *Psal. 109. 3.* Have thy Enemies slain thy Children with the sword? or the *Chaldeans* taken away thy Herds and Flocks? Is the Earth become as Iron, and the Heavens as Brass? or, Is thy Corn smitten with the Mildew, so that there follows cleanness of teeth, and famine in the Land? whatsoever thy cross or loss be, thou hast no surer refuge to ease, or extricate thy self, than by taking the counsel of St. James, *Is any man afflicted* (saith he) *Jac. 5. 13.* let him pray; any man whatsoever, afflicted howsoever, (for both the Patient, and the Passion, are without any limitation) let him pray: The very brute Beasts may teach thee thus much devotion; for the little Chicken (if frightened with the Kite) will cry, and run to the Hen for shelter; the wild Ass will bray, when she wanteth grass; and the Ox will low when he hath no fodder, *Job 6. 5.* The Lions will roar, when they want their prey, and seek their meat from God, saith the Psalmist, *Psal. 104. 21.* And even the young Ravens do call upon

him for food, he feedeth the young Ravens that *call upon him*, *Pfal. 147. 9.* For though the voices of these unreasonable creatures be accounted, among Logicians, *voces non-significantes*; yet be they *voces naturæ ad Dominum clamantes*, they cry aloud in the ears of God, and he understandeth their requests.

That Man then is worse than the brute Beasts, that will not call for help, when he cannot help himself; that will not open his mouth unto God, when destruction and the grave open their mouth upon him. Instinct of nature hath imprinted so much Religion in the very Heathen; for, the unbelieving Mariners (that were waiving *Jonah* to *Tarshish*, when they were in that sudden and strange tempest) *call'd every man upon his God*, *Jon. 1. 5.* and though rebellious *Jonah* were asleep then in the sides of the Ship, yet when he was in the Whale's belly, *he cried aloud unto the Lord his God*, *Jon. 2.* Want and extremity uses to bring the stoutest Rebels upon their knees: The stubborn *Israelites*, when they were *hungry and thirsty*, and their soul fainted in them, *then they cried unto the Lord in their trouble* (*Pfal. 107. 5.*) and he delivered them out of their distress; which Verse, by an elegant *Epimone*, is inserted four times in the same Psalm: But, not to trouble you with infinite examples, which I might produce in this kind; look only upon holy *David* (who was a man of prayer) and ye shall find him very often calling upon the Lord in the time of trouble, *O be thou my help in trouble*, *Pfal. 60. 11.* *Hide not thy face from me, for I am in trouble*, *Pfal. 69.* I could here go on with a number of the like expressions, the most whereof end in a sweet close of deliverance; *I call'd upon the Lord in my trouble, and he heard me at large*, *Pfal. 118. 6.* *I cried unto the Lord in my distress, and he heard my voice*, *Pfal.*

Pfal. 18. 6. I sought the Lord, and he heard me; yea, he delivered me out of all my fear, Psal. 34. 4. He preserv'd me in trouble, and compass'd me about with songs of deliverance, Psal. 32. 8. Which is the second general part of the Text, the promise of deliverance upon performance of the Precept, Call upon me, saith the Lord, in the time, &c. and I will deliver thee: But thus much which I have delivered, shall suffice at this time.

He Lord give a blessing to the seed of his Word, that it may take deep root downward, and bring forth fruits upward; And we beseech thee, O Lord, favourably to hear the prayers of thy people, that we who are laden with iniquity, may be speedily delivered by thy bounteous grace and mercy, through Jesus Christ our onely Lord and Saviour, To Whom, with the Father, and Holy Spirit, be ascribed all honour and glory, this Morning and for evermore,

A M E N.



THE

THE
POWER of PRAYER
EXECUTED.

SERMON XIV.

Pſalm 50. 15.

Call upon me, &c. And I will deliver thee.

AS the Orator ſpoke of Peace; and *St. Bernard*, of the name of our Saviour; ſo may I of Deliverance, *Dulce Nomen*, the very name of it is honey to the mouth, muſick to the ear, and joy to the heart; a ſweet word (as he ſaid of Mercy) eſpecially after a bitter day of tribulation, after a time of trouble: as a quiet Harbour after a tempeſtuous Storm; ſo a happy Deliverance after a heavy Affliction, is far more welcome than a ſecure Waſtage, or a continued Freedom: *Joſeph's* Riſing-Sun of honour appear'd far more glorious, after he had lain in the dark Priſon; and *Job's* plenty yielded a more pleaſing ſweetneſs, after he had ſat upon the ſtinking Dunghil; Contraries being ſet together, uſe to give a greater luſtre the one to the other.

Would any man then reap in joy, after he hath ſown

in tears? would he faint taste of the *sweet bread* of life; or the fresh cup of salvation, after he hath eaten the *unleavened bread* of carefulness, or drunk the salt water of affliction? let him not be wanting to himself, and God will not be wanting to him, let him but *ask*, and he shall *have*. *Call &c.* saith the Lord, and *I will deliver thee.*

God, who is rich in mercy, and most free in all his actions (*Agens liberrimum*) hath notwithstanding bound himself to poor miserable man, by his own promise (as *Sampson* was bound by his own hair) so that of a *Creditor*, he hath made himself a *Debtor*; and that which is his *gift*, may be said in a manner to be *due*, if man perform the condition of the Bond, which is no more, than to demand, and to call for it: *Call upon me*, and I will be as good as my promise, *I will deliver thee.*

I will call Promise a *Bond*, because *interdictum, promissio*, comes from *vinculum*, to hold, or bind; in which bond of promise there are considerable these four Particulars.

1. The *Debtor*, or Person promising, *I*; the same *I*, that was to be called upon, even I the Lord.
2. The *Debt*, or Matter promised, Deliverance.
3. The *Date*, or Time of payment; not in the present, but in the future tense, *I will, &c.*
4. The *Condition* of the Obligation; upon performance whereof, the Bond stands in full strength and virtue; and this is implied in the Copulative, *And*, (which is exprest in the Greek, and our old Translations, and is implied in the new) that knits the Precept and the Promise together, *Call &c. I will &c.*

First, of the *Person* bound by promise, *God himself*: That the Lord and giver of all, in whose debt every man deeply is, both for good received, and by ill committed, should notwithstanding (not by receiving any thing from

I. Part.

from us, but) freely by promise make himself a debtor unto us, who deserve nothing at his hands, but destruction, is such an expression of his love, that it puts admiration it self to a *non-plus*; *De hoc cum dicitur, non potest dici*, as he said of His Essence; for if we should cry out; *O altitudo!* alas, High, is a word too low to express the height of his love; the usual line of the eye of Reason, is not able to look up unto it; if we should cry then *is aro*, *O the depth of the riches* of his mercy; alas, *depth* is a word too shallow to discover the bottomless abyss of this loving-kindness. To look down too far into this Depth will turn the strongest Brain, and dazle the acutest Eye of the quickest understanding; this (like the Ark) is to be adored afar off, not to be pryed into, for if any should ask me a reason, What should move God to these engaging promises? (as he enquired of *Alexander's* stately Edifice, *Quare hæc Alexander?*) I can answer no otherwise than he did, *Quia voluit*; --- *Non possum dicere Quare, Hoc tantum possum dicere* : The resolution of the question, falls at last into his good pleasure, onely because he will.

I. Use.

Yet out of the depth of this Well of life, a distressed Soul (though like the Woman of *Samaria*, it have no Bucket) may (notwithstanding) draw *strong-water* of comfort to refresh it self in the time of need; for if God thus freely set open his treasures of mercy, and give us his gracious promise, before we craved it; certainly he will not fail to fulfil the same, when we become suiters for it; the chief end of God's promises (they being of a middle nature between his Purpose and Performance) is indeed, To comfort his Children. For as *Jezabel*, though she intended mischief to *Elias*, and meant to execute it, yet could not satisfie her hatred, unless she terribly threatned him in the mean time:

Robins.
Essay. 3.

time : So God, on the contrary, though he purposeth good to his Children, and means to perform it; yet cannot satisfie his love, unless he make it known, and promise it to them before hand, to comfort them in the mean while : And therefore the Saints of God, when they have been in greatest distress, and have had little left to sustain and support them, besides his bare word; have notwithstanding fled for comfort to the Promise of God, and prest him with that; *Remember thy word unto thy Servant*, (saith holy David) *upon which thou hast caused me to hope; for this is my comfort in my affliction*, Psal. 119. 49, 50. Thus likewise Moses (a devout Rhetorician) fetcht his last and strongest argument, to prevail with God for Israel, and to divert his wrath, from this topick-place of his promise, *Remember, O Lord, Abraham, Isaac, and Israel, to whom thou swarest by thine own Self, that thou wouldest multiply their seed as the stars of heaven*, Exod. 32. 13. Now, as God is *dives promissis*, so is he rich also in performance, his word being a sacred Oracle that never fails; *Apollo's Tripes*, or *Sybille folium*, are but meer lies, compared with this undoubted verity; *Heaven and earth shall pass away, before one tittle of this shall fail*, Mar. 13. 31.

Deut. 9. 27.

Wherefore in the second place, this may serve to strengthen and confirm our faith, when we begin to sink (like Peter) in a sea of troubles; for, where we have the promise of God, we need despair of nothing within the compass of divine power; God by his promise having bound over unto us, both his Power, and his Truth for sure performance. *The testimony of the Lord is sure*, saith the Psalmist, Psal. 119. 7. For, as his Essence is unchangeable, so his Word must needs be immutable, *αὐτοὶ ἀμετέωροι, καὶ ἀμεταβάτοι*, none can change his mind, Mal. 3. 6. neither can he lye, Tit. 1. 2. *nec falli, nec fallere potest*,

2. Use.

Y y

for

for he is faithful that promifeth, faith the Apostle, Heb. 10. 23. And if promise (according to the School) be of those things *quæ sunt in nostra potestate, cum intentione agentis*; we need never question the promise of God, who is both able and willing to fulfil the same. Man indeed hath crackt his credit, and broke so often, that his bare word, (his *Quod dixi, dixi,*) is worth but little in these dayes, without a *Noverint universi*; it must be a Pilat's, *Quod scripsi, scripsi*, that must go for currant. But God's single Word is better than a double Bond; he ever justifying his saying by his act and deed, and making good his word by a faithful performance. Do not therefore dishonour, or wrong the truth of the Almighty, by the least distrust. 'Tis the property of Kings (said *Agésilas*) *ἡ βολὴν τοῦ ἀπαλῆς ἐκτελέουσι*, To perform that which they promise, onely with a nod of their head; and therefore in thy greatest extremities thou maist rely stedfastly upon the sure word of the King of Heaven, not only in hope, but even above and against hope, as faithful *Abraham* did, who *against hope* (as the Apostle speaks) *believed in hope*, Rom. 4. 18. Upon which words St. *Crisostom* puts the question, *πῶς τὸν ἰσχυρὸν ἐν ἐλπίδι ἐπίστευεν*; How *Abraham* could believe in hope, and yet above, or against hope? And his answer is, *τὸν ἰσχυρὸν ἐν ἀδυναμίᾳ, above all hope*, that the eye of humane reason could conceive, and yet *ἐν ἐλπίδι ἢ ἐν Θεῷ, in hope*, grounded upon the promise of God; for although God gave him no demonstration, nor wrought any sign to confirm his hope, *ἀλλὰ μόνον τὸ λόγον μόνον*, but gave him only his bare word; yet, faith the Apostle, he *doubted not, nor staggered through unbelief*, ver. 20. but was strong in faith, though his reason was but weak; being *fully persuaded, that what God had promised, he was able to perform*, ver. 21. *ἐμπιστεύσας, faith the Text, being fully assured*. The evidence

Comment. in
Loc.

evidence of faith, being clearer than any demonstration of reason, and persuades more strongly; *non est enim in Chryf. in*
ipsa demonstratione superior, et ideo melior, faith the golden Author; Loc.
 to which I may add the saying of *Seaulius* upon the
 same place, *Fides non habet meritum, cum ratio huma-* Rom. 4.
na præbet experimentum. Be not therefore a Disputant,
 to reason the case; but, against Logick, hold still the
 Conclusion, in spite of all the Premises, that natural
 reason can urge to the contrary. Lay hold on the pro-
 mise with the hand of faith, and then expect in hope,
 waiting upon God in all thy temporal, and spiritual
 wants; I say temporal wants, as well as spiritual; relying
 upon the promises of this life, as well as upon those of
 the life to come: For there are many in the world, who
 willingly pretend faith in the promises of eternal good
 things, and will rely upon God for his mercy for their
 souls, and for their salvation; and yet in the mean time
 dare not trust his word (no, nor hardly themselves) *Robins. Es-*
 for the provision for their bodies. Preposterous incred- *say. pag. 11.*
 ulity! *Qui dedit vitam, non dabit viaticum?* Surely he *Matt. 265.*
 that provideth meat for the fowls of the air, shall cause
 the fowls of the air to provide meat for them that re-
 ly upon Him: The very *Ravens* (though ravenous
 birds,) shall turn *Caterers* for *Elias*, and provide him
 food, *1 Reg. 17. v. 4. & 6.* Yea, rather than he shall want,
 an Angel shall be his *Cook*, and make ready his Break-
 fast for him, before he be up, *1 King. 19. 5.* Have not
 then in all thy distress such a distrustful thought, much
 less utter such a murmuring word, as the hungry *Is-*
raelites did, *Can God prepare a Table in the Wilderness?* *Psal. 78. 19.*
he smote the stony rock indeed, that the waters gushed
out, but can he give bread also, and prepare flesh for his
people? O incredulous and misdoubting *Israel*, in whom
 the repetition of former blessings could not breed an

expectation of future hopes, in whom experience could not draw forth confidence against all distrust! What, Will they not believe that God was able to work another wonder, when they saw him so wonderful in his former work? Could not He who had given them bread and water of affliction, as well give them bread as he had done water for their consolation? Surely, they that will but heartily call for their *daily bread*, shall have their bellies fill'd with his hid treasures; yea, whatsoever, and how many soever their wants and necessities be, yet the Lord hath bound himself by promise, that he will deliver them out of all: And that's the second Particular, the *Debt* or Matter promised, *Deliverance. I will deliver thee.*

2. Part.

But because Hypothetical promises, are not actually fulfill'd, nor such payments usually made, but upon covenants kept, and conditions perform'd (*Promissio est præcepti consequens*, say Divines) so that *actual deliverance* must needs presuppose *actual calling*, we will therefore take in here, the last particular in the Bond, *the Condition of the obligation*, and so handling them both together, we shall fully see, that, upon performance of the condition, God's bond of Promise hath ever stood *in full strength and vertue*; that, if man *call*, he will *Deliver* them. As in the *Law*, the Condition was, *Do this and live*, and in the *Gospel*, *Repent, and believe*, and *thou shalt be saved*; so both in *Law*, and *Gospel*, the Condition runs thus, *Call &c. I will deliver. Ask, and ye shall have*; not, that prayer merits deliverance by it's own vertue, since this comes freely by promise; but onely impetrates that, which God is engaged, and, in a manner, bound to give; yea doubtless he longeth to give, who desireth to be asked. As he is a merciful Creditor to forgive, so, if we demand the debt, he

he is a true and ready debtor to pay; which his own servants have ever found true, they never calling (as the Priests of *Baal* did, without being heard), but the Lord hearkens unto them; (*-- Auditque vocatus Apollo*) and is with them in trouble, and at last delivers them, and brings them to honour, *Psal.* 91. 15. And whosoever calls on the name of the Lord shall be saved, saith St. Peter and St. Paul too, *Act.* 2. 21. *Rom.* 10. 13. Prayer is the beloved Favorite of the King of Heaven, to whom, he denies no lawful Boon which it desires at his hands.

Vug.

'Tis *armoria legio*, saith S. Chrysost. a spiritual Armory: out *Hom.* 67. of which, a Christian Souldier may accoutre himself with any weapon, both for defence, and deliverance from evil, and for the winning and wearing of good. 'Tis the key that opens the gate of mercy, and shuts up the treasures of wrath; 'tis that, without which, a man cannot live, and with which, he may live in the very jaws of death. What shall I say? 'tis like God himself, all in all, *Quoddam omnipotens*, as *Luther* stil'd it; for, though to put *duo infinita*, be accounted an absurd *terminus*, in Philosophy; yet it may stand for a true *Thesis* in Divinity, viz. God that works all in all, and Prayer that works with God, which (notwithstanding) to speak truly, are not *two*, but *one Almighty*; the same God praying as it were against himself, one person against another, one essence against it self; *Preces enim audit, qui preces fecit*, He that is our Judge to hear and grant, is likewise our Confessor, our Speaker, and our Advocate to frame and plead our suit; for, as Christ is the person we pray unto, so he is the party, that by his spirit prays in us, and likewise by his intercession prays for us; and therefore, *Phœnix* (*Achilles* his Tutor in *Homer*) spake truly, when he said, that prayers were -- *ἀλλ' ἕναι μυστὸν*, the

Gregor.

the very daughters of their great God *Jupiter* : and from hence it is, that, flowing from a fountain infinit in vertue, they must needs be omnipotent in power :
Jam. 5. 16. The prayer of a righteous man (*עוֹלָם לְעוֹלָם*, saith *St. James*) hath great strength and force in it; so strong, that it is able to *wrestle with God*, and will not let him go without a blessing. *Deus, qui nullis viribus premitur, precibus opprimitur*, saith one; like *Jacob*, it carries it self like a *Prince with the Angel*, and prevails, *Hos. 12. 4.* The issue thereof, being, like the success of the *Bow of Jonathan*, or the *Sword of Saul*, that never return'd empty.

Buziorf.
Lexic.

Whosoever then, shall commit his suit unto the Lord, and put his trust in the most High, *he will bring it to pass, Psal. 37. 5.* He will bring to pass, either that which he desires, or that which is better, or at least that which is sufficient for him; he that prays, cannot want; for if God give him not abundance, yet he shall have content, the onely true abundance; this springing so naturally from that, that the same word *פָּרַעַ* signifies both to *Pray*, and *Abundance*. *Si Deus non solvat, & exaudiat ad voluntatem*, if God do not loose the bonds of affliction, according to our desire, *saltem salvabit, & exaudiet, ad salutem* He will at least save the afflicted in them, by giving them patience, and strength to bear them; he will either ward, and put by the blow, or give a helmet to keep it off; He will either lighten the burthen, or put under his hand to stay it up; He will either weaken the flame or strengthen the faith of the patient : And indeed, this was it that made the *Martyrs* Noble courage to appear like the *Sun*, with greatest countenance, in lowest state. But I am here enter'd into a *Labyrinth*, and am fallen into a large field of matter; I had therefore need to carry a little
 Clew

Clew of method along with me, that I may quickly find the way out again, without losing my self; wherefore, I will briefly trace Deliverances by prayer, in this Second general part, in the same steps, that I followed Troubles in the first. We may therefore view the power of it, in troubles *general*, and *particular*; in respect of *others*, and *our selves*.

In respect of
others

*In judgments threatned and imminent, or
Inflited and permanent.*

For the first; How did the power of prayer, offer a holy violence to God, and tie the hands of the Almighty, that he could not punish rebellious *Israel*, as he had threatened to do, *Exod. 32* Let me alone (saith God to *Moses*), that I may consume them; a strange expression, that God should solicit man to give him leave to revenge his own quarrel; and yet the power of *Moses's* mediation stood more than once in the gap, and diverted God's wrath. If any means under heaven, can avert a Judgment, 'tis the humble importunity of a faithful prayer, *Flectitur iratus voce rogante Deus.*

It delivers from troubles inflicted on others, and that both *internal* and *external*, *spiritual* and *corporal*.

For the first ; Hath any man a hell in his Soul, an ill conscience, which St. *Augustine* calls *gehennam portabilem*, containing a *Legion* of Fiends, (of sins I mean) daily tormenting it ? If any means in the world can do it, *fasting* and *prayer* will cast them out, *Mat.* 17. 21. yea (if the story may pass for currant) *Luther* by devout supplication, fetcht a distressed Soul of *Wittenberg*, out of the very Jawes of hell, and wrested the Hand-writing (which was the *Deed of sale*) out of the Devil's fingers.

For the second, Troubles *corporal*; How was the prayer of *Phineas*, a wall of separation, between the living and

and the dead? so that the *Plague stay'd there*, *Psal. 106. 30.* The prayer of *Elisha*, was able to work a resurrection to life, upon the *Shunamite's* dead Child, *2 Reg. 4. 33-35.* The woman of *Canan* (of whom, I may say, as *Paulinus* saith of her that anoynted the Feet of our Saviour) she was *prudentior impudens, & piè improba*) with much importunity, procured a cure for her sick daughter, *Mat. 15. 28.* Prayer is the only *unguentum armarium*, that can cure at distance. 'Tis reported that *Luther* (being absent), by his prayer, recovered his freind *Myconius*, out of a desperate consumption; by which, and divers other of his Acts, *Iustus Jonas* his speech was confirm'd, saith my Author, *quòd Lutherus potuit quicquid voluit.* I could be infinite in Examples, but Ile content my self with one more. The devout Prayers of the Congregation, were able to break through a Prison-wall, and open an Iron-gate, to set *Peter* at liberty, *Act. 12. 5.* 'Twas the Prayers of the Congregation (they indeed are that *Army with banners*, *Cant. 6. 10.*) that overcame without resistance; the very *Amen* of a Congregation, being like a clap of thunder, that strikes a petition dead-sure. And yet there be some in these dayes, that stick not to say (as some in *Chrysostom's* time did) *τοσούτοι ἐνὶ οἴκῳ προσεύχονται*. We can pray at home, what need we come to Church? that's a place to hear in. Lay-men and women, must not speak in the Church, so they answer; but I would, they did not speak, nor preach in the Church otherwise; But what doth *S. Chrysostome* answer? *ἀκούει πάντες, ἀκούει.* Thou deceivest thy self, o man; thou art in a foul error, to think thou canst do as much good at home, as with the Congregation, *τοὺς πάντας ἀκούει, καὶ οὗτοι πάντες εἰς τὴν ἐκκλησίαν ἀναλαμβάνουσιν.* Where a whole religious assembly, with one unanimous and joyn

Ibid.

joynt desire, put up their requests to God; *vis unita fortior*: for, if the prayer of one man be prevalent (*omnis manus est una virtus, quæ pro multis valet*, as he elegantly goes on) much more the lifting up many hands, whose strength and sinews being united, shall pull down deliverance from heaven, for themselves and others; 'Tis such a loadstone, as will draw God out of heaven to help us; *Facile ignoscit pater, cum mater orat pro visceribus*. But I cannot stand upon this; I must but lap at each point, and so away. Let us now see how it delivers from particular troubles that respect *our selves*; and those are, as the former, both *internal* and *external*.

First, it delivers from *internal*, the dominion and guilt of sin; from which the poor Publican, by his humble suit, obtain'd deliverance by a gracious pardon, as many thousands have done besides. And as for external calamities, *omnis virtus divisa in debile*, saith my Author, *Chrys. ubi sup. Rom. 5.* it vanquisheth, and dispels any evil whatsoever. Doth *Amaleck* press *Israel* to battel? (which *Melancthon* calls *utriusque partis calamitatem*) if *Moses* doe but onely fight upon his knees, the Enemy shall be put to the worst; if he do but lift up his *hand*, *Israel* shall have the *upper hand*, and *Amaleck* shall be sure to fall, *Exod. 17. 11.* The late King of *Sweden* invented a trick, that three ranks might discharge against the Enemy at once; one standing, the other stooping, and the third kneeling; and this is the true posture of the Christian Souldier, to fight (as *Constantine* was pictur'd upon his Coin) upon his knees. *Moses* there planted his Battery, upon the top of the hill, and discharg'd his prayers (which are *Bombardæ Christianorum*, as *Luther* call'd them) so strongly against the Enemy, that they were put to the worst. Again, Are the *Philistins* up in arms against *Israel*? if *Samuel* do but cry, and lift up his voice, the Lord will

Vid. Hist. of the Church, pag. 27. answer *Samuel* in a mighty voice, even in the voice of thunder, which spake confusion, and death to the *Philistines*, 1 *Sam.* 7. 10. With which agrees that Ecclesiastical Story, which *Ensebins* relates, of a Band of Christians, who by their strong prayers, not onely drew water from Heaven, to refresh the distressed Army of *Marcus Aurelius*; but caus'd likewise hot thunderbolts to be shot from the clouds into the Enemies Camp; in remembrance whereof the Christian Legion was after that time call'd *Legio Fulminatrix*, *The Thundring Legion*. Doth the proud *Assyrian* besiege *Jerusalem* with a numerous (and, as he thought, invincible) Army?

Hon. 67.

De Obi. Theodof. Vid. Dr. White's Ser. at Pauls Cross. p. 4.

what course doth *Hezekiah* take? *ἡ τῆς πόλεως ἀμύνη* (in the words of *Chrysostom*) he fortifies the Wall with prayers, and the City proves impregnable; he sends his prayer in speedy Embassage to the Lord of Hosts for aid, and He sends one of the heavenly Souldiers (an Angel that excell'd in strength) who in one night made a slaughter of 185000 in the Enemy's Camp, 2 *Reg.* 19. 15. 35. To this I may add the Story, which *St. Ambrose* relates of *Theodosius*, who (when he had almost lost the day, in a fought-Battel against the Tyrant *Eugenius*) alighted from his horse, and in the front of his Army, before the face of the Enemy, kneel'd down, and cry'd unto God, *Ubi est Deus Theodosii?* and presently the Field and Day was his. I dare boldly say, that the power of devout prayer is able to destroy a hundred Hoasts of Enemies, though they all consisted of Roman Souldiers, and each had a *Cesar* to command them; and therefore well might *Chrysostom* call it *ἡ ἀνίκητος ἀμύνη*, *Telum insuperabile, tutumque presidium*.

Is the Earth become like Iron, and the Heavens like Brass? One melting prayer of *Elias* shall cause the Heavens to weep, that the parched Earth might have cause

to

to rejoice, 1 Reg. 19. *Hezekiah*, by virtue of this, re-
vers'd the Sentence of death, and was more sure of his
life for fifteen years after, than ever he was before he
was sick, *Isaiah* 37. *Josua*, by this, made *Copernicus* his
opinion true, That the Heavens stood still, erecting
an *Herculean* Pillar before the Sun, and before the
Moon, a *Ne plus ultra*, that they could not pass, till he
had cut off all his enemies. A man might produce in-
finite examples in this kind, if (as *St. Chrysostom* speaks)
αὐτὸς ὁ Θεὸς ἐκτείνων τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς οὐρανούς, καὶ ἰσχυρῶς ἐπιτάσσων) a man would
reckon all those, who by the power of prayer have
been delivered in the time of trouble; And therefore I
may fitly conclude this point in the same words that
the Apostle doth his panegyric Oration of Faith, in
Heb. 11. 32. *τί ἐτι ἔτι λέγω;* What shall I say more? for the
time would fail me, to tell of *Abraham* and *Jacob*, of
Moses and *Gideon*, of *David* and *Daniel*, of *Samuel* also,
and of the Prophets, who through Prayer subdued King-
doms, obtained Promises, stopped the mouths of Lions,
quenched the violence of Fire, escaped the edge of the
Sword, out of weakness were made strong, waxed valiant
in fight, and turned to flight the Armies of the Aliens:
And thus we see that in all Ages, upon performance of
the Duty of Prayer (which is the Condition here of the
Obligation) that God hath been ever ready to discharge
his debt of Promise, and to work their deliverance. If
they call upon him in the time of trouble, he will deliver
them; he will indeed, but men must wait His own time
(which is the best time) when he sees it good for
them; for, though for a while he may prolong the ful-
filling of his Promise, yet this we may be sure of, that
he will not forfeit his Bond for non-payment, though
he defers it perhaps to the last day; which leads me
to the last Particular in this Bond of promise, viz. the

date or time of payment; not in the present, but future time, *I will. Call upon me in the time of trouble, and (if I do not presently, yet at last) I will deliver thee.*

3. Part.

Though God be as ready to give, as we to ask, yet sometimes he seems to deferr, as if he heard us not; to try our faith, and to set an edge upon our prayers, and to enhance the price of his blessings; He seems to be *deaf* sometimes, that we should *speake out*, to make him hear; and to be *asleep*, that we should *call aloud* for to awake him: like the *Angler*, he seems to draw away the *Bait* which we desire, that, like the *Fish*, we may the more eagerly follow after to catch it; and that having gotten it, we may esteem it the better. *Desiderata diu, dulcius obtinentur*, saith *Seneca*, whereas, on the contrary, *Cito data vilescunt, Lightly come, lightly gone*; whereas difficulty in getting adds an excellence to the thing gotten; and the more deliverance costs us, the better we will prize, and praise it, and praise God for it.

But though God, for these and other ends does sometimes demurr our Suit; and adjourn the hopes of his poor Suppliants; yet at the time appointed they shall have their Cause heard: *Joseph* was long in prison, yet at last *the time came* (saith the Psalmist) that his Cause was known, and then he was set free, *Psalm. 105. 19.* The Children of *Israel* groaned many years under the *Egyptian* Bondage, and cried a long time for help, before God wrought their deliverance: He deferr'd the payment of his Promise, even to the very last day, so that his Bond was almost forfeited, and yet he paid it upon the last day, before the Sun was set, and that was good in law, as we read in *Exod. 12. 41.* At the end of 430 years, *on the self-same day* (saith the Text) *it came to pass, that all the Hosts of the Lord went out of the*

the Land of Egypt. Wherefore, though God be to our thinking slow, and deferreth sometimes even till the very last hour be running, yet he is *not slack as men count slackness* (saith the Apostle) 2 Pet. 3. 9. but is ever sure. For why? *He remembreth his holy promise*, Psal. 105. 41. And therefore I may say here, as the Debtor in Mat. 18. did to the King, *Have patience a while, and God will pay thee all.* We must tarry the Lord's leisure, Psal. 27. v. ult. and wait upon him, *till he have mercy on us*, Psal. 123. 2. Not that the waiting on God excludes (in the mean time) the use of lawful means; for, as resting upon the Physician begets a greater care to observe his directions; so, a devout waiting on God breeds no security, or negligence in our endeavours, as it did in the lazy Clown in the Fable, who calling upon *Hercules* to help his Cart out of the mire, would neither whip his horse, nor heave at the wheel himself; The chief thing intended is this, that, as the certainty of God's Promise, serv'd (as I told you in the first Particular) to confirm our Faith, which is the Mother of Hope; so it may also in this place, strengthen our Hope, which is the Daughter of Faith; and *if we hope* (saith the Apostle) *then do we with patience wait for that which we hope for*, Rom. 8. 25.

St. Chrysostom calls Prayer *πράξις*, a sovereign Medicine to cure any kind of evil: but this Physick, according as he prescribes his Bill, must be made of these three Ingredients, *ὕδατος, ἡμετέρας, ἡ καρδίας*, of some distilled water of tears, a great deal of perseverance, mixt all with patience; and this Medicine, if it do not cure at twice or thrice using, it must not be cast away, or laid aside, but we must tarry and wait upon God (who works all in all) for the effect; and, if we trust to it, it will not fail, *I waited patiently upon the Lord* (saith holy

Homil. 30.
in fin.

holy David) and at last *he heard my calling*, Psal. 40. 1.
 He that puts his confidence in God will be content to
 wait; for, *He that believeth* (saith the Prophet *Isaiah*)
maketh not haste, in chap. 28. ver. 16. of his Prophecy.
 Not, that the Saints of God; in cases desperate, may
 not desire the Lord to make haste to deliver them,
 Psal. 70. 1. & 71. 10. (for we find, that holy David often did use to pray,
Haste thee, O God, to deliver me, make haste to help me, O Lord): but this festination must not proceed out of any
 Calv. in Psal. 40. 14. corrupt perturbation of spirit, or out of a fretting dis-
 content at God's seeming slowness; but with a quiet
 patience, and humble submission to God's will and
 pleasure; and therefore our Saviour Christ hath fitly
 taught us to pray, *Thy will be done*, before we are to
 ask, *Deliver us from evil*: Fret not then thy self, if
 thou beest not delivered as soon as thou callest; but
hold thee still by God, and abide patiently upon him,
 Psal. 37. 7. He will not alwayes forget thee, but at last
 he will be intreated; *The patient abiding of the meek*
shall not perish for ever, Psal. 9. 18. upon this firm hope
 of deliverance (grounded upon the certainty of God's
 Promise) did that *Gem* of our Church (Bishop *Jewel*)
 comfort himself and his fellow Exiles in that *Marian*
Perfection; Have patience (saith he) and bear a while,
Hec non durabunt aetatem, these things will not last an
 Age; the stream will at last turn, and God will deli-
 ver us. Thus likewise that good Father comforted his
 Citizens of *Antioch*, *μη ἀνίστηθι ἀπαίρων, ἀλλ' ἔχουσιν ἀντιμεταστήσιν ἡμῶν*:
 Chrys. ad Let us not be dejected, Beloved, but let us hope the
 pop. Anti- best; let us trust in God, and he will not fail to help,
 och. Hom. when we cannot help our selves: Let the Exhortation
 17. then of the Apostle be the conclusion of this point:
Be patient in tribulation, and continue instant in prayer,
 Rom. 12. 12. that so *through faith and patience ye may*
 at

at last inherit the Promise, Heb. 6. 12. If we call upon him in the time of trouble, though he do not presently, yet at last he hath promised, that he will deliver us.

But may some afflicted one say, I have call'd again, and again, even till I am weary, and yet I cannot get deliverance: so that he is ready to say with him in 2 Reg. 6. ult. 'Tis in vain to wait upon God any longer, for the time is past, and the case desperate:

Object.

But be not so discouraged, O distressed Soul: know, this time is never past with God (*Nullum tempus occurrit Regi*, as the *Lawyers* use to say): he delivered *Daniel*, and the three Children, when they seem'd to be past all hope; and therefore 'tis never too late to pray, as long as God bids thee pray; *Dum vita est, spes est*, the Court of Requests is ever open all the term of thy life; and if thou prayest aright (as sure as God is in Heaven) he will at last answer thy requests; I say, if thou prayest aright; for, *many times we ask, and receive not, because* (as St. James speaks) *we ask amiss*, Jac. 4. 4. Wherefore let me briefly lay down a few rules to square our prayers, so that we may obtain deliverance; and then, *Liberavi animam*, I have done indeed. To which end, we ought to consider,

Resolv.

1. *Quales*, How we are to be qualified before we Call?
2. *Qualiter*, After what manner we must Call?

For the first; we must be *scientes*, and *penitentes*: First, *scientes*, we must have a right knowledge, and true feeling of our own wants; this is the *Spring-head*, from whence the *Streams* of devotion flow; affection depending ever upon understanding. As a blind Sacrifice, and a blind Priest, so likewise blind Devotion is abominable unto God: He that prayes without understanding, doth not worship in spirit and truth: but this

I.

is suppos'd when men do call that are in trouble; And therefore I pass to the second Qualification, which requires we should be,

2. *Pœnitentes*, Casting off our old sins, and resolving a new amendment. No unclean person was to offer Sacrifice in the old Law, and if there be any *uncleanness in our hands, when* (saith the Prophet *Isaiah*) *we stretch them out to God, the Lord will not hear*, *Isaiah* 1. 15. The *Jews*, the ancient *Romans*, and the very *Turks*, were wont to wash before they sacrificed, before they prayed, to teach us, that the purging of our sins is prerequisite to the acceptance of our prayers; for, *If I do but incline unto wickedness*; and that onely with my heart, *the Lord will not hear me*, saith holy *David*, *Psal.* 66. 16. And therefore the Church in her Prayers very fitly begins with Confession, that, in the first place, her person, and then her other services, may be acceptable to God: and so I briefly pass to the manner, after which we must pray, for *καλὸν ἐστὶν ἡμῖν, εἰ μὴ καὶ καλῶς*, A good work for matter loseth its worth, unless it be perform'd after a good manner.

2. Now the manner how we must pray, is threefold, which I'll lay down in negative terms, which like negative Precepts, imply the contrary positive Duties; we must not pray 1. *timidè*, 2. *tumidè*, 3. *tepidè*.

1. First, we must not call for deliverance in fear and distrust, but in faith and confidence; *Qui timidè rogat, docet negare*, saith *Seneca*; and therefore approach with boldness unto the throne of grace (*nihil hæsitans*, saith the Apostle) nothing doubting, or wavering, *Jac.* 1. 6. For though Prayer be the Key to open God's treasures, yet Faith is the hand that turns the Key, without which we can do no good; for, Prayer without Faith is but like a Wagon without a Guide; like a Ship without an

an Anchor, that running at random will at last be overthrown; that, being tost up and down with the wind and billows of affliction, will go near to be cast away, if the Storm beat long upon it: but the Anchor of Confidence being cast upon the firmground of Promise, keeps the Soul steddy from all danger of shipwrack, and arrives at last at the happy Haven of it's own desires; *Whatsoever ye ask (saith our Saviour) if ye believe, ye shall have it, ye shall receive it*, Mar. 11. 24. *Jac. 5. 15.* For, *the Lord is nigh unto all them that call upon him, yea, all such as call upon him faithfully*, Psal. 145. 18.

Secondly, As we must pray in Faith, not *timide*, so likewise in Humility, and not *tumide*: As we must not stand partly upon our tip-toes, without reverence of the body; so neither upon our own merits, without bowing the soul. For the first: Although no set-gesture be expressly prescrib'd in Holy Writ, since some have awfully stood as Servants before their Master, others (and they the most) have kneel'd as Subjects to their Prince; yet in all, a religious reverence, and an humble deportment, hath been ever used, both to express and to further devotion; though the God of Spirits do regard indeed chiefly the devotion of the Soul, which is the soul of devotion; yet an unmannerly carriage, either in the time of Prayer, or in the House of Prayer, argues but little religion, and much prophaneness. 'Tis reported that the People of *Presbyter-John's* Country will not pass by the Temple on horse-back, without lighting down, in token of humble reverence; much more should we, when we come into God's presence, *fall down and worship, and kneel before the Lord our Maker*; calling upon him, as with a pure heart, so with an humble voice, but especially with an humble spirit,

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not

not trusting to our own merits, but relying onely upon his mercies.

The self-conceited *Pharisee*, who, whilst he prayed, justified himself to be the best man in the Parish, was condemned by Christ for the worst; whereas the humble *Publican*, whose modesty thought it a sin, to look up so high as heaven with his eyes, was justified by our Saviour, when he condemned himself, *Luk. 18*. A proud impudent Begger, that brags rather of what he hath, than prayes for what he wants, useth to be whipt and dismiss'd without relief; whereas an humble-poor creature, that pleads for pity in his innocent lowly look, will many times melt a churlish *Nabal* into an unusual alms; so the humble lowliness of a meek dejected Soul is regarded and exalted by God, when-as the proud boasting Hypocrit is beheld afar off, and the rich in his own conceit is sent away empty, *Luk. 2*. The humble Petitioner (like the prostrate Traveller, to the generous Lion) is spared and delivered, when-as the vain-glorious *Beadsman* that stands praying in a corner, to be seen of men, like the stout resister, is torn in pieces; the first (like the yielding wool) stayes the violence of a Cannon-shot, whereas the latter (like the proud stone-wall) is not able to resist. God (like *Elisha*) must have empty vessels (empty of all conceit of their own worth and merit) to put the oyl of his grace in; *I am less than the least of all thy mercies*, was the stile of Jacob's prayer, when he sued for deliverance from his Brother *Esau*; and it took effect, *Gen. 32. 10*. *What am I, and what is the house of my fathers?* was the humble Rhetorick that *David* us'd, when he prayed to God to bless and establish his House, and it took effect, *2 Sam. 7. 18*. To presume in prayer upon our own merit, merits nothing else but death. *Damnatae sunt istae preces, etiamsi praedevotione*

Jac. 4. 6.

Psal. 136. 6.

Psal. 34. 17.

*Matt. 6. **

2 Reg. 4. 3.

devotione cor exsudaret sanguinem, Though the heart (in a false devotion, should sweat it self into blood. *Humiliter orat, qui orat in Christo*, as he adds in his *Gerhard* devout Meditations; (Like *Jacob*, we must come in *Medit.* 25. Christ's, our elder Brother's, Garments, if we mean to obtain our heavenly Father's Blessing.) I read that *Antonius*, at the Funerals of *Cæsar* (the better to express his own grief, and to move the People) came in *Cæsar's* Robes, and shewed all the stabs and wounds that he had received in them; but this *Roman* Rhetorick is nothing so moving, as when a Christian comes to God in the Robes of Christ's merits, dyed in that blood which issued out of those wounds he received on the Cross: This overcomes the *Omnipotent* himself, so that he can deny us nothing that we ask thus in Him: For, *God that spared not his own Son, but delivered him to death for us, how shall he, not with Him, give us all things else*, as the Apostle reasons, *Rom.* 8. 32. But I have stood too long upon this, I come to the third and last.

Lastly, We must not pray *tepidè*; our prayer must be fervent, and zealous. No Sacrifice is welcome to God without some *fire*; dead and luke-warm prayer is as distasteful to him, as dead drink, and luk-warm water is to us: he will spue it out of his mouth, as he threatened *luke-warm Laodicea*, *Rev.* 3. But, *Fervent prayer availeth much*, saith the Apostle, *Jac.* 5. 16. as he exemplifies there in *Elias*, who was so zealous, as if he had suck'd fire from his Mother's breasts, and prevail'd so as if he had rid upon the clouds, and as if his tongue had been the very bridle of heaven. Now fervent prayer implies two things;

1. Strong intention of spirit and affection,
2. Stout constancy with perseverance.

A a a 2

First,

I.

in Psal. 10.
19.

First, as every Voice will not cause an *Eccho*, so every Prayer will not get an Answer, but onely that which (like a voice) is intense and loud : Our Devotion must be cordial and zealous, and not onely from the teeth outward; for this (saith *Musculus*) is, *irrisio Dei magis quàm oratio* : Our desires must be *attent*, and *intent*, both unto God unto whom we pray, and to the Prayer which we pray, and to the Thing we pray for. I have read a Story of a little Child, that being bid to pray, till his Mother could provide bread for him in extreme hunger, prayed thus, *Our Father which art in heaven, send us some bread*, and so forward, at the end of every Petition adding, *send us some bread*; his mind was all the while intent upon the thing he prayed for, and that made him so earnest : But alas ! how many are there with us, that *draw nigh to God with their lips, when their hearts are far from him* ? their struggling thoughts, wandering so far about other objects, that they scarce remember what it is that they pray for : but if the Advocate sleep, how should the Judge hear his Cause ? If the spirit of him that prayes be absent from himself, how shall the Spirit of Him be present that is prayed to ? God respects ever the zealous intention and clamour of the heart, before the out-calling with the mouth, though never so loud ; the first may obtain without the second, but the second never without the first.

2.

Rom. 12. 12.
Col. 4. 2.

Lastly, we must pray with *constancy* and *perseverance*; the Apostle exhorts us to *continue and be instant* in prayer; yea, to *pray continually* : As every place may be a *Chappel of Ease*, so every day is a day in *Rogation-week*, and every hour a *Canonical-hour*, to offer the sacrifice of prayer in ; and therefore to knock once at the gate of Mercy is not sufficient, but we must knock till

till the gate be open'd, till we have an answer; *Si ter pulsanti nemo respondet, abire Non licet, urgendum est*, 'Tis good manners to knock more than thrice at the gate of Heaven, yea, to continue knocking, till we have an entrance; we must not (like a false Jade) trample after a pull or two, if we do not feel it coming; nor like the Panther, who, if he cannot catch his prey at three or four leaps, gives it quite over; but we must persevere, be urgent, and importunate with God, stand it out to the last, and press him with his Bond of promise, till the time of payment come, till he do deliver us: The poor Widow, though a simple Orator, and had to deal with an *unrighteous Judge*, yet by her often coming, got him at the last to grant her suit, and do her justice, *Luke 18. 5.* And he that came to borrow three loaves, though he came to his Neighbour at an unseasonable time, when he was in bed, yet by his importunity got him to rise, and to give him that which he came for, *Luc. 11. 8.* David did shorten his sleep, to lengthen his prayers, calling upon God at midnight. But I intend not here to justify the prolix and tedious prayers of some, who (like the *Pharisees*) *devour widows houses, under pretence of making long prayers*; that use to curtail the publick, to prolong their own private extemporary devotions; though some of them (I make no question) mean well, yet surely it doth not sound well (either in the ears of God, or good men) to hear them singing (like the Cuckow) the same note, over and over again; and see them running round (like a Mill-horse) in the same steps; I am sure our Master Christ hath taught us to beg many things in few words, *ut Basilides ait*, saith he, *Use no vain-repetitions*, and think not to be heard for your much babling, *Matt. 6. 7.* He certainly knew that our weak and infirm nature, could not well suffer

Luke 18. 7.

Pf. 119. 62.

Mat. 23. 14.

Th. Moor.
Epigr.

suffer any long intension; the strongest hands will go nigh to wax faint with long holding up, as those of *Moses* himself did, *Exod. 17. 12.* so that one may say of prayer, *ut vi vad*, as he said of grief, *si longa est, levis est; si gravis est, brevis est*: Long devotion cannot maintain it's vigour, without some languishing of spirit, and remissness of intension. *Lycurgus* made a Law, *ut parva sacrificia Diis offerrentur*. They, as he thought, respecting the quality of the Sacrifice, rather than the quantity; I'll conclude this with the counsel of *Solomon*, *Eccl. 5. 2.* Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for, he is in heaven, and thou upon earth, therefore let thy words be few.

Marul.
Theat. vit.

Again, as I do not justify the spinning out of long prayers, with foolish Battologies; so neither allow I the long reading or repetitions of many short prayers, with idle Tautologies, I mean the mumbling over (without intermission) abundance of *Pater-nosters*, and *Ave-Maria's*, which the vulgar sort of the Adverse part do verily believe to be prevalent to work deliverance, even *ex opere operato*, though they understand never a word. The *Romish* Stories do tell us of one *Macarius*, that prayed fifty times in a day; of one *Paulus*, the Father of 500 Monks, that offered to God no less than 300 prayers every morning next his heart; and of *Sisinius* an Anchorite, *Qui per triennium semper rectus orasse dicitur*, saith my Author. But I think I may reckon these in the number of those Hereticks, which St. *Augustin* call'd *Euchitæ*; who (in a strict sense) understanding those words of the Apostle, *Pray continually*, would do nothing else but pray, and never work. But I shut up this, in the words of *Erasmus*, who professeth that he was loth to press too much against this error
of

Heres. 57.

of prolixity, lest (saith he) *Dum huic malo mederetur*. Not. in Mar
nemur, alterum invitemus gravius; for there are others, 6. 7.
 who, on the contrary, are so far from prolixity, and
 constancy in prayer, that they think publick prayers
 with the Congregation, to be very tedious. But not to
 be tedious to my self and others, let us conclude all
 with the same Ejaculation, as he did his devout M edi-
 tation, *Clementissime Deus qui orare nos iussisti, da etiam* Ger. Med.
ut rectè oremus; Thou, O Lord, who hast commanded
 us to pray, teach us, we beseech thee, to pray aright,
 that when we call upon thee *in the time of trouble*, thou
 mayst deliver us, that we may glorifie thee; this, grant
 for thy Son's sake (*who maketh intercession for us*)
 Jesus Christ the righteous: To Whom with thee, O
 Father, and the Holy Ghost, be all honour and glory,
 now and ever,

A M E N.

DA-



DAVID'S THANKFULNESS FOR DELIVERANCE.

SERMON XV.

Pſalm 50. 15. laſt part.

And thou ſhalt glorifie me.



He parts of the Verſe are three;

1. *A Precept for Prayer.*
2. *A Promise of Deliverance.*
3. *A Praiſe of Piety.*

The middle part hath reference to the other two, it being the *Terminus communis*, that knits them both together, and the very Center wherein the lines of the firſt and the laſt part meet; for, as *deliverance* preſuppoſeth *calling*, ſo it calls for *thanksgiving*: As man's voice upon earth procures the *Eccho* of God's Answer from Heaven, ſo the voice of God's Answer muſt re-produce from man an *Eccho* of praiſe. As, upon our calling, God is bound by promiſe to deliver us; ſo upon his deliverance, there's a *Counterbond*, that binds us again to glorifie him.

First,

First then for our Deliverance : here's a tribute that's due, *Glory*; *vestigal laudis*, as St. *Augustin* upon the place. •

1.

The *Prince*, or Party to whom; to Him that *Deliver*-
ed thee.

2.

The *Subject* that must pay it; *Thou*, thou that art de-
livered.

3.

The *Time* when the payment must begin, noted out
by the connexion And, *viz. presently* upon deliverance.

4.

Lastly, how long this *subsidy* must last, for how many
payments? exprest indefinitely, *Thou shalt*, not for an
hour, or for nine dayes, and then forget it; but thou
shalt pay so, as still thou shalt, all the dayes of thy life,
and world without end; *I will deliver thee*, saith the
Lord. And [presently] *Thou* [not another for thee]
shalt [without a period] *praise and glorifie* [not thy
self, or any thing else] but onely *Me*; *I will deliver*
thee, and thou shalt glorifie Me.

5.

Glorifie, that's the *Debt*, and what's that? the last
verse of this Psalm will tell us : *He that offereth me*
thanks, and praise, he glorifieth me, or (as the usual
Translation reads it) *he honoureth me*? the same word
in the *Hebrew*, and in the *Septuagint*, being used in each
verse, to *glorifie*, and to *honour*; yea *glory* and *honour*,
praise and *thanksgiving* (which are reckon'd up in the
last verse) are so near of kin, that each striving to ex-
press the other, they are many times confounded; yet
some Divines, as well as Moralists, will needs have a
difference (though not specifical, yet gradual at least)
to be put between them, making *Glory* to be exceeding
Honour, *Honour* surmounting Praise, and *Praise* sur-
passing Thanks; which gradation (as I conceive) is de-
ciphered in *Psal. 66. 1. Sing praise to the honour of his*
name, and make his praise to be glorious, (i.e.) let his

I. Part.

B b b

praise

Moller. Calv. in Loc. *praise* be sung to such a pitch, that it pass into *honour*; and raising it still, till it be in *Alto*, it may at last be elevated to the height of glory, which is properly due to heroick and divine perfection; for, this indeed is

Est. 1. cap. 12. *virtus agilis*, rather than *inanimata*, as the Philosopher distinguisheth *Vertue* and *Beatitude*, making *Praise* to be a *Reward* onely due to *Vertue*, but *Honour* and *Glory* the *Crown* of *Happiness*: Again, *Glory* in the strict formality of it's signification hath respect to the direct beams of *Majesty*, and consists properly in a tacit opinion, and high esteem of another's worth, and excellency, and is therefore called *vis*. *Praise* refracts those radiant beams, and disperseth them by celebration and confession before others, and is accordingly defin'd, *Consentientis bonorum fama*; but, *Thanksgiving* reflect's those rayes, and returns them back to the God of *Glory*, to whom they are properly due, and that too for some benefits received: which yields (methinks) a third difference, *viz.* that *Praise* and *Glory* may have reference to all the Attributes of God; that we may glorifie his *Eternity* and *Greatness*, his *Power* and *Omniscience*; but *Thanksgiving* chiefly respects his *Goodness* and *Beneficence*. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and give thanks to the name of the Lord, *Psal. 116. 13.* Wherefore not to Criticize any longer, let us mingle all together (*in poculo gratiarum*) into this *Grace-cup* of thanks, and so upon deliverance, offer (with the 24 *Elders*) according to our bounden duty *honour and glory, praise and thanksgiving, to him that sitteth upon the throne, Rev. 4. 9.*

Object. But, Can God, whose essence is glory in the abstract, receive any addition of glory from so base a creature as man?

Resolve. In regard of *Himself*, without doubt he cannot; for

as

as he is most great, so he is most glorious; so that the acutest and most Eagle-eyes become like those of Bats and Owls, that dazle at the sight of so glorious a Sun: All the state and pomp of *Rome* in her flower; that admirable sight which was presented to Prince *Maurice* of *Nassau*, representing the Sun in it's perfect beauty, after such a manner, that it seem'd as big as the whole world (which I conceive was a glorious spectacle): and yet these, and whatever else we can imagine to be the object of a bodily eye, are but a *Hemisphere* of mid-night darkness, in comparison of the riches of God's glory; the very glimpse of whose face is no less than beatifical.

But though God be thus in himself, yet in respect of others, he may, he must be glorified of all his creatures; and therefore Glory (according to the School) is not a bare worth, and excellency in one's self (for that a man may have, and yet be without glory) *sed testimonium excellentiæ & manifestationem importat*, saith *Aquinas*, 'tis an expressing & setting out of that Excellency unto others: And thus the very senseless and sensitive creatures (as much as in them lies) glorifie their Creatour. *The heavens declare the glory of God. Ipsi parietes Curie, Orat. pro Cæsari gratias agere gestiunt*, as the Orator to *Cæsar*, *Marcel*. Those very Walls of the Kings Palace, the Battlements of Heaven, are ambitious to give glory to their Lord and Master; and descend from heaven to earth, and that returns her thanks with use: Look upon the brute Beasts; and *Parisiensis* will tell us of thankful *Lions* and *Dolphins*; *Lipsius* of a Horse; *Scaliger* of a Dog; and a *Divine* of ours in print, of a pretty Bird, the little *Robbin*, that in gratefulness have died for their benefactors and deliverers; Stories are full of these Examples. It hath been also the practice of the worst of

Job. I.

Virg.

men, the very *Pagans*, yea the Devil himself seems to condemn ingratitude. *Doth Job serve God for nought?* no, he is *bedg'd* about with his blessings; and he should be much too blame, if he should not do service to his Benefactor. What then should a Christian do, endued with reason and grace? how is he bound to remember his Founder, and to glorifie his Benefactor? shall the poor Shepherd in the Pastoral, *sub tegmine fagi*, shading himself under his beechen bough, shall he sing a solemn *Te Deum*, or *Deus nobis hæc otia fecit*? and shall we (like Swine) lye under the trees, feeding on the acorns, and never look up from whence they fall? whereas Anatomists observe, that there is one nerve more in the eye of a man, than in the eye of a beast, that which lifts it upward; and of the nerves, that that's the biggest; as if nature had taught us, that man above all creatures, should look up to God, by the eye of thankfulness for all his benefits. Shall the silly *Bird*, escaped out of the Fowler's net, merrily *chirp*, recording (as it were) her danger past, and warbling out her gladness? yea, shall all those winged Choristers of the Air, when the cold winter is past, and the glorious Sun unlocks betimes the door of the Morning, to run his *race* like a *Giant*? and when the time of the singing of Birds is come, shall they all then make every *Bush* a *Chappel* to sing their sweet notes, in their strill praise and thanks to God Almighty, and shall man be silent? shall his mouth be gaping wide to receive a blessing; and when 'tis fill'd, so close shut, that he cannot speak a word to the praise of the Donor? Doubtless, man is bound to sound forth the glory of God so much the more, by how much he hath received more than other creatures; like the *Statue of Memnon*, that was wont to give the greatest sound when the Sun did shine the hottest

hottest on it : For, where God bestows, a greater portion of *gifts*, there he requires a greater proportion of *glory*; where he confers greater means of *grace*, there he expects a greater measure of *thanks*; and therefore when God blesses us with any deliverance, or other blessings we ought to bless Him again, rendring unto him all possible thanks and praise, by *Eucharistical* oblations, and gratulatory actions.

Which great *work* must begin as the *Spider* begins her *web*, in the *midst*, namely, in the *heart*. *I will praise the Lord with my heart*; which if our Sacrifice of praise want, it's very ominous, and like that of *Cæsar's*, foretels our death : For a heartless Sacrifice cannot be a living Sacrifice; and if not living, it's neither *holy*, nor *acceptable*, nor *reasonable*, neither according to the Apostle's order, *Rom. 12. 1*. To offer unto God a *body* without a *soul*, is no more than we shall sacrifice to our very *Graves*; and, To sing a *zim* onely with the tongue, is no reasonable service; since a Parrot can do as much. And therefore *fructus labiorum*, the first-fruits, and calves of our lips, must be offered upon the *Altar* of a grateful heart : *Bless the Lord, O my soul* (saith our thankful Prophet) *and all that is within me praise his holy name*, *Psal. 39. 3*. his Heart was first *hot within him*, and then he *spake with his tongue*, the wonderful works of God; he praised God, first *in his heart*; and then *zim* with his hand; first *corde*, and then *chordis*; when the *strings of his heart* were first in tune, then his hand struck up upon his *Harp*, a *merry noise to the God of Jacob*. Now the internal acts of praise are chiefly three :

1. To take a *particular notice* of all our blessings. A fault herein is like a fault *in prima concoctione*, that's never rectified in those acts that are to follow; for
know-

Sanders. Ser. knowledge must ever go before *acknowledgment*, and
pag. 470. *apprehension* before *confession*. The best *Arithmetick* is
 471. to reckon up the several dangers that God preserves us
 from, and delivers us out of; and to keep a punctual
 accompt of all those mercies that are renewed unto us
 every morning, yea every minute; which alafs, pass
 by us without the least regard, the very *commonness* of
 them, taking away the *observation* thereof.

2. But 'tis not enough to take notice alone of God's
Luc. 16. 25. good things bestowed upon us; for *Dives* in hell could
 27. do no less, when *Abraham* told him of it; but, upon
 consideration, we must set a due valuation and esteem
 upon them; no way imitating the murmuring *Israelites*,
 who being delivered out of *Egypt* into *Canaan*, a land
 that flowed with milk and honey, yet *thought scorn* of
that pleasant land, *Psal. 106. 24.* whereas the due esti-
 mation of a blessing, will make a man (that's delivered
 out of misery) to be as contentedly thankful, for the
 light of a *Candle*, as another is for the light of the *Sun*;
 for the *crums* that fall from the table, as another is for
 a *well-furnisht board*.

3. Upon their estimation must follow a *commemora-
 tion*; we must make our memories the faithful Regi-
 sters and Treasurers of all his mercies, both *goodness* and
mercy, to keep them sure in the brain, and to lock them
 up fast in the Closet of the heart, as 'tis said, that *Mary*
kept all those sayings, and *pondered them in her heart*;
 which leads me to a second part of praise and glory,
 which we must render unto God.

2. And that is not onely *intus canere* (with *Aspendius*
 the *Harper*) to make melody in our hearts; but when
 they have been *inditing* of a good matter, our tongue
 must be the *pen* of a ready writer, to carol out the praise
 of our Benefactor; from whence it is, that the same
 word

word כבוד is taken both for glory, for the *soul*, and for the *tongue*: The tongue (that *Cymbal* of praise) being the best instrument of glory, is moved by the soul, which being inflamed with the spiritual fire of thankful love, vents it self by the mouth; making the tongue its Herauld, to trumpet out the glory of *Jehovah*, in the eye and ear of *Israel*; for, hearken a little to the sweet Singer of *Israel*: *My heart was glad*, saith he, and then *my glory* (i. e.) *my tongue rejoiced*, Psal. 16. 9. *Awake up my glory*, the best member that I have: *awake Lute and Harp*; as if they had been asleep, he rouses them up, (like the Cock, that having first stirr'd up himself by clapping of his wings, then crows to awaken others) that he might make the *voice of his praise to be heard*; that he might *give thanks unto the Lord among the people*, and *sing unto him among the nations*; that he might *declare his salvation from day to day*, and *tell of all his wondrous works*. Holy David's thanksgiving is compleat in the four parts it hath, viz. 1. *Confession of the Author*; 2. *Contentation in the receipt*; 3. *Annuntiation to others*; and 4. *Exhortation to others to joyn with him*. O come hither (cries he) and I will tell you, what God hath done for my soul; he will not, *clām & remotis arbitris gratias referre* (in the words of divine *Seneca*) he will not smother his thanks, as if he were ashamed, either of him from whom he receiv'd his blessings, or of himself, that he should receive the same; but he'll make known to the world, how much he is bound to be thankful, and yet how little he was able to express his thanks as he should; as if he were overjoyed, he'll needs have the whole Congregation to joyn with him; *Let the people praise thee, O God, let all the people praise thee*; and sings the same tune over and over again; yea, as if he could not sleep, but were al-

Psal. 16. 10.

& 57. 9.

Buxtorf.

Lexic.

Psal. 108. 3.

& 96. 2.

& 66. 15.

Psal. 42. 10.

Psal. 67.]

most

most frantick for joy, ye may hear him *singing* (like the Nightingale) in the *night* season, and yet he is not weary, for he is telling of God's loving-kindness too, *early in the morning*, Psal. 92. 2. Yea, this musical Prophet harps so often upon this sweet string of praise and thanksgiving, that the very title of the Book of Psalms is סֵפֶר תְּהִלִּים *The Book of Praises*, the denomination being taken à *majori*, from the greater part of them.

3. But for a close of this part, our praise must not rest in vocal melody onely; but (to make our Song of deliverance full, and pleasing unto God) our hand (like a good Musitian) must play that part which we sing with our voice, otherwise it will prove but harsh musick; which made St. *Augustine* give us this *Item* upon my Text. *Cave, nè dum benè cantas, malè vivas; Laudat enim Deum viva voce, qui vità & voce;* he praiseth God most, that lives best; And therefore (in the *Latin*-phrase we must *gratias agere*, we must thank God indeed; *aliter, fingitur, non agitur gratitudo* (as St. *August.* of Repentance) thankfulness in life being in truth the very life of thankfulness. As God's *benedicere* is a *benefacere*, a real benediction; so must man's also, it must not be *vox & præterea nihil*; for the Citizens of *Jerusalem* had not only *Hosannah* in their mouths, but palms in their hands, and so must we; for God loves to see a thankful man, rather than to hear him; the silent-speaking of our *actions*, being better understood (at least better interpreted) than an *empty formal profession* of the tongue; for even among men, he that shall be importunate in his suits, and large in his profession of grateful obligations; and yet shall either deny, or even hardly be intreated, to do but a small courtesie for benefits received, is at the best but a *complemental Hypocrite*: And St. *Hierom* brands him with a note of impudence, that

that can have the face to desire any thing of him (though in the time of distress) whom before he hath either wrong'd or contemn'd. *Postulatio impudens est* (saith he,) *tempore necessitatis ab illo auxilium querere, quem tempore pacis contempsisti*: Wherefore our thanksgiving, and praise, upon deliverance, must be exprest by a new obedience. Besides, the stream of Interpreters run most fully in this channel; *Non laudat, qui benedicat & malè vivit*; so Ludolphus. *Sacrificium laudis honorat Deum, quod puritate fidei & actionum probitate fuerit immolatum*; so Cassiodorus. *Impleti fructu in vers. ult. sanctificationis, offeramus ei sacrificium laudis*; so St. in vers. ult. Hierom. *He that offereth me thanks* (saith God) *he honoureth me*; and honour includeth adoration and reverence, invocation and true obedience; yea, the whole duty of man to God, Divines have reduced to this one head of *gratitude*. As therefore *Æschines* did to *Socrates*, so we must (in thankfulness) give our selves to the Lord our Master, *praising him upon an instrument of ten strings*, Psal. 33. 2. *Decachorda est Decalogus*, as *Bellarmino* mystically interprets the place. Which accords with our Saviour's speech, *Joh. 15. 8*. Herein is my Father glorified, when ye bring forth much fruit, when we glorifie him so by our *good works*, that others seeing the same, may also *glorifie our Father which is in heaven*. And this brings me at last to the second Particular, the *Prince*, to whom this Tribute is onely due, and that's to him that delivered thee. *I will deliver thee* (saith the Lord) *and thou shalt glorifie* (not thy self, nor any thing else, but onely) *Me*.

As all our blessings flow onely from the fountain of God's goodness; so the streams of our thanks and praise must return back to the Ocean of his glory: All our acquittances for the receipt of any blessing must run thus,

2. Part.

Receiv'd from God, at such and such a time, such and such a favour, by me his servant, to be imploied to my Master's honour and glory: For, since greatness and excellency is the ground of glory, God, who is most high, is most to be honoured, and eminently to be glorified Psal. 105. 2. *for his excellent greatness; such excellent greatness, that the greatness of all the Pompeys and Alexanders of the world is but a drop of morning dew, in comparison of him, who is great in his Essence, his Attributes, and his Actions; and therefore the Grecians very fitly describe things that are great and excellent, by the title of Divine; and the Hebrews by the very name of God; for whereas we read (in Gen. 30. 8. according to our Translation) of Rachels great and excellent Wraflings, and Psal. 36. 7. the mighty great Mountains, and Jon. 3. 3. that Nineveh was an excellent great City; they are all call'd in the Hebrew, the Wraflings of God, the Mountains of God, the City of God.*

Since then God's name alone is excellent, Psal. 148. 13. *Ascribe unto the Lord glory and worship,* Psal. 29. 1. *He that shall thank himself, and sacrifice to his own net, shall have no thanks for his pains, but shall catch himself, and a due punishment for such a sin. The proud Assyrian that boasted, By the power of my own arm, and by my wisdom, because I was wise, have I done thus and thus, was a fool for his pains, and had his reward, Isaiah 10. 12. High flying Herod, because he gave not God the glory, but glorified himself in his Flaterers applause, was buried whilest he was alive; for lice fed upon his flesh, and laid his honour in the dust, Act. 12. 23. To glory in our selves is but vain-glory, and indeed no better than meer madness; גלל in the Hebrew signifies both: To shew what madness it is, for any to go about to raise their names by their own ignominious falls;*

falls; like the mad Builders of *Babel*, who thinking to get themselves a *name*, (saith the Text) brought confusion upon themselves, and their names too; so that they are quite perished from among the children of men; Wherefore, *Not unto us, O Lord, not unto us, but unto thy name be all the glory*, Psal. 115. 1. Far be it from us to think (much more to speak) as that proud *Parisian Doctor* did, who when he had learnedly disputed for the Humanity of Christ, and was carried with acclamations (like a *Knight of the Shire*) on the shoulders of his Auditors, uttered these arrogant impious words, *O Jesule, Jesule, causa tua cecidisset hodie, nisi ipse strenuè sustinuissem*; a blasphemy able to violate the ear of a *Pagan*, and to turn the blood of a Christian into water. God is so jealous of his honour, (that as the *Mariner*, who to save the *Kings Crown* from sinking, was fain to put it on his own head, because he could not swim with it in his hand to bring it safe to land,) as he was, not onely not rewarded, but punished for his service: so, howsoever men may seem to uphold the glory of God, when-as they suppose it sinking; yet if they shall put it any way upon their own head, the King of Heaven (being wondrous tender of his honour) will for all their readiness, deprive them at last of their crown of glory. 'Tis a memorable Story of *Henry the Fifth*, that after his great Conquest in *France*, he would not suffer his *Helmet*, that was full of blows and dints, to be brought into *England* with him, nor himself to be welcom'd home with songs of success; fearing lest something too much might be ascribed to himself, or to his armour; and desired that God might have all the glory. Give therefore unto the Lord the tribute of thanks and honour, which is due unto his name: due, as an act of Religion, due also as act of Justice, the very Law

Psal. 29. 2.

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of nature binding all to a grateful recognition of their Benefactors, and withal to some kind of requital; either real, where ability and opportunity serve; or at least, to a *votal*, in an earnest desire and endeavour to express our thanks as far as we can.

Now though it be true, that God who is the fulness of perfection, can receive nothing from poor Man, by way of *commutative* justice, so that the tongues of men and Angels can never celebrate his mercies according to their merit; yet in respect of the *thankful* receiver, there must be still a *Quid retribuam?* a consultation and endeavour to make retribution, either to God by immediate service, or to his servants and friends for his sake; to Himself, Sacrifice is a service due onely to a Deity, and *Agnetis Dei pro hostia*, the Sacrifice of Praise is most pleasing unto God, to whom we are to offer still *sacrificium pecoris*, as well as *peccatoris*, to sacrifice a beastly lust, which is a greater sacrifice, than to sacrifice a beast; yea, that we sacrifice our selves, our souls and bodies to his glory and service, which we are to express divers wayes:

Bhil. 4.

1. By the Sacrifice of Prayer, which is a Sacrifice of Praise, because, according to *Parisenfis*, *Non est usquequaq; perfecta oratio, quæ laudem non habet*: and we know that the Apostle makes *Thanksgiving* to be part of *Prayer* 1 *Tim.* 2. 1. and therefore the *Publick Prayers* of the Church, have very fitly intermingled divers *Publick Thanksgivings* for publick blessings.

2. We express our thanks by Hymns, and spiritual Songs; and, in these, our Publick Service is eminent, where we have first a *Gloria Patri*, a *Doxologie* to the blessed Trinity, which is above 1300 years standing in the Church, ever since the first Council of Nice; then follows the *Venite exultemus*, *O come let us sing unto the Lord*;

Lord; and in the next verse, *Let us come before his presence with thanksgiving*; after that, we have St. Ambrose and St. Augustine's Carol, *Te Deum laudamus*; besides, the Creature's *Benedicite*; Zachary's *Benedictus*; the blessed Virgin's *Magnificat*, and the Angels *Gloria in excelsis*.

3. Thirdly, we express his glory, and our thanks, by the commemorative Sacrifice of the *Body and Blood* of Christ, which is call'd by the very name of *Thanksgiving* it self, ~~in general~~: these and divers other ways we ought to express our praises, and to shew our selves *thankful before the Lord the King*; and yet when we have done all, and made the best thanksgiving we can, to the giver of things thanks worthy; the best fruits of our land, of our valley of tears, will be but like *Jacob's Nuts and Almonds*, too small a Present for the King of Heaven; and therefore, as *David*, when he could not shew that kindness to *Jonathan* which he desired, enquired for some of his good friends, that he might requite *Jonathan's* love by some kindness shewn to them, *2 Sam. 9. 1.* So since we cannot make sufficient retaliation to God, let us do it to his Children and Servants, and that two wayes.

First, by a due *Commemoration of his glorious Saints in heaven.* I.

Secondly, by a charitable *Contribution to his poor Saints on earth.* I.

For the first, *Honoramus servos* (saith St. Hierom) *ut honor servorum redundet in Dominum*; we are bound to honour such as have been Instruments of God's blessings to us, yet so, as that we always praise God in them, and them in God; and to this purpose divers read the first verse of the last Psalm, *Laudate Dominum in sanctis, & sanctos in Domino.* Such as have been burning
and

and shining lights, famous in their generation, for piety and vertue, the People ought to speak of their wisdom, and the Congregation of their praise, *Eccles. 44.* And that's the second way to express our thanks, *viz.*

Since our requital cannot reach up to God, our glorious Head, that we (like *Mary*) bestow our ointment, our gifts and endeavours, upon his feet, his poor Members here below; whom he hath appointed his *Deputy-receivers*, that whatsoever we do to *them*, he may take it as done to *himself*. This endeavour of ours, God out of his love accepts for a requital, not weighing so much the matter, as the manner and mind of the thankful giver: For the poor *Widows two mites*, though they were but Mites (and these but two) both scarce worth a farthing, yet in a *Geometrical proportion*, and in God's account, they were valued above the *richest gifts* in all the treasury, *Mar. 12. 42.* A cup of cold water (which is but a cold almes) but cold water, and but a cup of that too, yet when 'tis for Christ's sake, and when a man can give no more, it shall not lose its reward; for, as *Isaac*, that he might know his Son, would needs feel his hands, *Gen. 27. 21.* so a thankful *Israelite* is known likewise by the *works of his hands*; as Christ himself was known, *Luk. 24. 35.* by breaking of bread, and by the sweet odour of his alms; This is to honour the Lord with our substance, *Prov. 13. 9.* and to testifie our thanks to be real, when we labour thus to express them, both to God by immediate service, and to his Servants for the Lord's sake; in which duties every man must be an actor himself, which is the third Particular, the *Party* that must pay this tribute of Glory, and that's *Thou thy self*, who art delivered, *I will deliver thee* (saith the Lord) and *Thou shalt glorifie me.*

This

This Tax of Spiritual Tribute is imposed upon, and exacted of every Subject, *high and low, rich and poor, one with another*; the low and poor, must return unto God double honour, for their double blessings; both these received immediately from God, and immediately from the high and rich: the high and rich must also give a greater proportion of thanks, answering to the *Benjamin's* portion of blessings that they have received; besides, he that calls and finds deliverance, is bound by my Text to glorifie God, and he that is delivered before he calls, hath a greater tye to glorifie him more, in as much as he is indebted both for the duty he neglected before his deliverance, and for the deliverance it self; so that all, ye see, are bound. If any might pretend an immunity, it must be he, (if there be any such) whose eminency of birth and quality hath placed him so high, that no cloud hath interpos'd between him and the sun-shine of prosperity; yet he (if his judgment be not clouded) must needs perceive, that he hath a peculiar obligation, as much above others, as his Estate is better than others; for, if it be a double mercy, to prevent our calling by deliverance, it must be a favour multiplied beyond Arithmetick, that anticipates the day of trouble. He that cannot distinguish between Happiness and Being, must be thankful to God, *so long as he hath a being*: none can make *affidavit* here by another, or Substitute a Proxy, to sacrifice his thanks for him, for, as every one must have a personality of faith, so likewise of devotion: For the Law, though it were delivered when thousands were present, yet 'twas directed to particulars, *Thou shalt*, and *Thou shalt not*; To shew, saith *Philo*, that every man must do his own work, and that he must have oyl of his *own*, in his *own* Lamp of praise, to glorifie God withall: The greatest

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*Aunal.
Elizab.*

greatest Monarchs have given this homage to the King of kings, in their own persons. King *Philip of Spain*, (as Mr. *Cambden* reports) though he were baffled in 88. as never Prince was, yet gave publick thanks, that it was *no worse*; and our *Virgin-Queen* openly at *Pauls*, that our deliverance was so great; but none more frequent than King *David* was in personal performance of his thanks, *I will give thanks unto thee O Lord, I myself will awake right early. O God, my heart is ready, my heart is ready, I will sing and give praise*, Psal. 108.1. where we may observe, that he was not onely an Agent himself, but he was agile and nimble in it; his heart for God's ready mercies was likewise ready for thanks, knowing full well, that (*Gratia ab officio, quod mora tardat, abest.*) His song would be out of tune, if it were not sung in due time; and that not for an hour, or a day, but all the dayes of his life, and for evermore, which is the fourth Particular, That our thanks must follow in the neck of our deliverance, *I will deliver thee, and, presently, Thou shalt glorifie me.*

4. Part. *Qui gratus futurus est, statim dum accipit, de reddendo cogitat*, saith *Seneca*. A grateful man, upon the receipt of a blessing presently thinks of his thanks, before he forget it; for *memento* is a Verb Defective, and men are commonly very defective in their *memento's*; for of all the faculties in the Soul (since the fall) *memory* is the weakest, and of all things to be remembred, *Beneficii memoria est brevissima*, Good-turns are soon forgotten; and of all good-turns, the Blessings of God: Alas, how many do vow most deeply in distress (as the Mariner in the storm at Sea, as ye know the Story) and yet being delivered, and delaying a while the practice, become presently, as if they were carried into a land where all things were forgotten, or had drunk of the River

River *Leith*; they neither remember the grief of their former misery, nor the comfort of their present deliver-y: The ten Lepers lift up their voices and cried aloud, when-as they were Suitors: but being cleansed, 9. of them became more foul by their *ingratitude*, than they were before by their *leprosie*. Christ had onely the *tithe* of them; one of ten returns to give him thanks, and that with speed too, while his affections were hot: no sooner did he see his cure, but he hastens to acknowledge it. He, whose name is *I AM*, is best pleased with *I am*; yea, he that is *Alpha* and *Omega*, the *first* and the *last*, will have our thanks and glory, to begin with the *first*, and to continue till the *last*; And that's the last Part, the Continuance of all: Thou shalt pay so, as still thou shalt, all the dayes of thy life, and world without end. Luc. 17. Last Part.

Gratum hominem beneficium semper delectat, ingratum semel. So sayes the *Moralist*; I will alwayes give thanks unto the Lord, his praise shall be ever in my mouth; Every day will I give thanks unto him, and praise his name for evermore; so sings our Prophet: and so he sung till he was out of breath; the last note of the Psalms is *Hallelujah*, and that's without a close too; for the Rabbins observe, 'tis left without a point, or period. *Ita, finitus est liber Psalmorum, nec tamen finitus*, saith one. To shew that we must sing God's praises *indefiniter*; and that, when we have done here, we must begin again hereafter. As God is never weary of his favours, so must we be never weary of our thanks, the continuance of the latter being the way to continue the former, *Ascensus gratiarum descensum gratie*, By giving we receive, and provoke future blessings by former thanks.

'Tis reported, that when two Nations made great suit to the *Romans* for the same thing, one pleaded, We

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have

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have done thus and thus for you; but the other urg'd onely this, You have done already thus and thus for us, &c. This last carried it: Acknowledgment and thanks for benefits received, is the ready way to obtain more: As then God's mercies towards are from everlasting to everlasting, so likewise his praises must be sung by us for ever and ever. *Immensa beneficia, laudibus immensis celebranda*; In this life we must begin this Hymn of glory, and sing on till our last note, and then we shall rest onely a *Minnum* (but a single point of time) and begin our Song again in the *Quire* of Heaven; For, whereas *Prayer* (like *Faith* and *Hope*) is but *virtus Viae*, and shall cease in *Patria*; *Praise* and *Glory*, and *Thanksgiving* (like *Charity*) shall remain for ever and ever in Heaven, where *Symbolum gratiarum* is the onely *Shot*, that the Saints must pay for the *Supper of the Lamb*; where their praises shall be sharpened by fruition; and the more they possess that which they do desire, the more thankful are they still for what they enjoy; singing (with those sweet voices of Heavens Angelical *Quire*) sempiternal praise to the eternal God for evermore; *Sed nec aternitati nec aternitatem, pingam*; But should I speak with the tongue of Men and Angels, I could never tell you the end of this praise, and therefore I cannot in fitter terms conclude, than in the words of St. Bernard, upon the like subject, *Facio finem, ubi non est finis.*

Now to the Lord our God, which was, which is, and which is to come, who hath delivered us from all our enemies, and poured his blessings upon us, be all honour, and glory, praise and thanksgiving, from henceforth and for evermore, Amen.



M A N ' S

DEATH and FUNERAL.

S E R M O N X V I.

Ecclef. 12. 5.

Man goeth to {the house of his Age,} and the Mourners go about
his Long-home, the streets.

King Solomon, who was the greatest Divine among Philosophers, and the best Philosopher among Divines, wrote (as 'tis suppos'd) divers books; The titles whereof might be; 1. *de Historiâ animalium*, of Birds and Beasts, and Creeping things. 2. *Solomon's Herbal*, from the Cedar in Lebanon, to the Hyssop that sprang out of the Wall. But these are all perished, and divers have had their several conjectures how; some have thought they were burnt with the Temple: *Emmanuel Thefaurus* thinks, that *Hezekiah* burnt his Herbal before, in Heze. when he burnt the Brazen Serpent; *Quoniam ex horto non è cælo salus quærebatur, & herbarum non oculorum expresso-succo, membra curabantur, non animi.*

D d d 2

Onely

Only Three of his Books are preserv'd for Canonical, and they are compar'd to three chief Sciences.

Comment.
in Eccle. in tan
fine

His *Canticles* to *Metaphysicks*, abstract in their genuine sense from material and sensible objects; treating of supernatural and divine Mysteries. So divine, that Caje- (the acutest Schoolman that ever wrote) ingenuously confesses, that when he was 66. years old, he did not understand 'em: and therefore no marvail that the Jews were forbidden to read them, till they were 30 years of age.

For his *Proverbs*, They are compar'd to *Ethicks*; prescribing rules for instruction and Moral practice; And this his *Ecclesiastes* to *Physicks*, and natural Philosophy; where *Ens mobile* is his subject, things obnoxious to alteration and change; handling in his 1. cap. *De Generatione, & Corruptione*; in his 3. cap. *De Tempore & de Anima*; in his 5. and 6. *De Sensu & Sensu*; in his last, *De Senectute, de Vita & Morte*: I could easily instance in the other parts of *Physick*; but his chiefest Subject, which he most insists upon, is, *De Vacuo*: which, contrary to Philosophy, he labours to prove, *Vanitas vanitatum, omnia vanitas*, being the main conclusion in all his Book; which Position to be laid down by such a one as Solomon, for him to complain of emptiness and vanities, may at the first hearing seem a little strange; for he was an *Exchequer* fill'd with the riches of God's goodness; a vast *Magazin*, stored with a world of gifts, a triple *Cabinet*, stufft with the jewels of Nature, Grace, and Fortune; and yet he cries *Datur vacuum: & Quantum est in rebus inane?* He that swam up to the chin in Lard and Oyl of pleasure; that swayed the royal Scepter upon the highest Throne of Honour the Sun ever shin'd on; that had Gold and Silver as the stones of the street; and, to crown all those glorious Deities

1. Reg. 3. &
4. cap.

Eccle. 2.

Deities which the world adores, he had *Mundum Eru-
ditionis*, (as *Erasmus* encomiastically spake of Bishop *Epist.* 82.
Tonstall) a world of knowledge, being *A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.*
& *verbalis mundus*, a living and walking Library to the Nati-
ons, and the Oracle of Wisdom to the World: And yet
this *Great Favourite*, and Darling of the World, when
he had enjoyed all the delights that Art and Nature
could afford him under the Sun, when he had laid the
rains of his affections loose in the neck of pleasure, and
ran himself out of breath, in a course of vanity; in a
word, when he had tried all conclusions to find (as he
thought) some solid content and happiness in the things
here below, returns at last with a Writ of *Non est in-
ventus*; for, after all his search and enquiry, he could
find nothing but *Vanity and vexation of spirit*.

But what, No content, *Solomon*, in the Royal Robes
of Majesty? cannot a golden Crown ease thy head?
No, alas! the King's *Crown* hath a *Cross* on the top on't,
and is in truth a *Crown of Thorns*, that is full of cares and
fears, the lofty pinnacle of Sovereignty making a wise
man's brains sometimes to become giddy, and like the Sun
in its *Zenith* and highest pitch, to seem to tremble; And
therefore *Pope Adrian* the Vth when he wisht any mischief *Brent. in*
or vexation to a man, was wont to use this imprecation *Eccles. c. 1. 8.*
tion, *Utinam Papa esses*, I would thou wert Pope: sup-
posing, that that were torment enough, To have to do
with that *Hydra*, the People, that unruly beast with so
many heads; so that *Nolo Episcopari* was no comple-
ment (I believe) in the primitive times; *Privatus dor-
mit Scylla*, The private man sleeps secure, whereas men
of great parts and place, have commonly great cares
to disquiet them.

But when *Solomon* is weary of imployment abroad,
can he not delight himself at home in his Orchards of
Paradise,

Eccles. cap. 2. ver. 5. *Paradise*, and Gardens of *Eden*? can he not please his genius in the lap of *Dalilah*, and sport himself with his 700 wives, and 300 Concubines? alas no; His Apples were all *Apples of Sodom*, his *Eden's* full of *Serpents*, and all his 1000 *Eves* so many *seducing Evils*, that deposed him from his Throne of right-reason, and ruled him as they pleas'd, insomuch, that he did not stick to forsake God his Master, to serve his Mistresses, worshipping (together with those Idols of his lusts) the Idols of the Heathen, which turned to his own decay. *Sic virgo formosa superne, Desinit in turpem piscem*; He paid dear for his pleasures; *nocet empti dolore voluptas*, sorrow and repentance was all that he gain'd by those pleasures of *sin* that were for a *season*, which made him complain, and declaim at last, that among his thousand females he had not found one, but she was *more bitter than death*, *Eccl. 7. 30.*

Phil. 3. And as for *Riches*, he found they could neither satisfy in their possets, nor yet be certain from their loss; that they were *smus aut fumus*; either *vulgaris*, as the Apostle calls them, base dung scrap'd out of the bowels of the earth, or smoke that vanishes while men think to embrace it; being like ice, that either melts under us, or we slide from them. In a word, that all *Goods* were truly *movables*; to some, he saw they were *speciosa vincula*, and made men their slaves; to others, *peccatorum incitamenta*, provocations of evil; to the best but a walking-staff, which men must lay aside when they come at home. Lo this is the vanity of Honour, Profit, and Pleasure!

But yet methinks Knowledge should make one happy. *Vivitur ingenio*, although *cetera mortis erunt*; as if that made man immortal, being a beam of the Divine Essence; and yet the Wiseman himself tells us in his

1. cap.

1. cap. ver. ult. That he that increaseth knowledg, increaseth sorrow; one reason whereof may be that which he adds in his last chapter, and 12th verse, Because much study is a weariness to the flesh, and he that sits much at it, goes the faster to his end: Besides, if knowledg could make one happy, the Devil himself would be so, since he is as great a Scholar (though not so good a Scholar) as the best; for divine knowledg is beatifical, to which humane serves onely as a handmaid; which, notwithstanding is of good use, as long as she serves her Mistress, but out of her service, will indeed, at last increase our sorrow; for *Tostatus Abulensis*, that was *Arca Heyl. p. 58. Eruditionis*, and wrote twice as many leaves in folio, as he lived dayes, yet when he lay upon his death-bed, as *Medina* relates of him, *præ multitudine speculationum, non habebat quid crederet*, his many curious questions; and infinite distinctions buz'd in his head, so that he knew not what seriously to believe; for, as *Joseph* and *Mary* lost Christ in the Crowd; so had he, in the multitude of Speculations: Whereas to know God, and him whom he hath sent, *Jesus Christ*, is onely eternal happiness, *Joh. 17. 3.* Felicity consisting in the understanding of this divine Object; in the Understanding, I say, *primò & immediatè, per attingentiam Objecti beatifici*, though in the Will, *per ultimam & perfectam fruitionem objecti prius apprehensi*, as *Scotus* and his followers acutely. The consideration of the premisses brought *Solomon* in conclusion to see his error, who upon experience of these vanities, did *re-sapere & respiscere*, according to *St. Hierom*; and, to testify so much, turn'd *Tom. 5. Preacher*, and wrote this book (as the same Author *fol. 253. affirms* in, 1. Cap. *Eccl.*) Wherein he presseth fully the World's vanity, and the mutable vicissitude of all things under the Sun, making very frequent (yet no vain) repe-

esp. 12.

repetition of it; and in conclusion makes good use of all, viz. to draw our affections from things below, to things above: not to dote upon the World, that passeth away; but to pitch the thoughts of our immortal soul, upon God, our chiefest Good, whose years never fail, but is the same for ever, *Psal.* 102. 27. And this we ought to remember betimes, in the dayes of our youth, ver. 1. which he backs with a reason, because man, is likewise vanity, and a thing of nought, at the best, of no long continuance; since his life is but a winter's day, short, and dirty, and therefore having a long journey to go, he makes haste to the house of his age; For, *Man goeth to his long home, and the Mourners &c.*

Which words contain two Generals, 1. *Man's Death*, and 2. *his Funeral*. His Death, is describ'd by his journey to the house of his age, the Grave, to which man is going from the time that he is born. *Homo ibit per mortem*, saith St. Hierom and the Gloss, Where we have 3. particulars.

1. The Traveller, *Man*; *Adam* in the Original, which is no personal name, but of the whole Species; every
1 Reg. 2.2. man goes the way of all flesh, *Josh.* 23. 14.

2. His Journey, which is one continued motion; not standing still, but alwaies a going; *Man goeth &c.*

3. Lastly, his Home, or journey's end, *ad domum aevi sui*, *ad domum seculi sui*, so the most: *aternitatis sue*, so St. Hierom: To his long home, so our Translation reads the words, *man goeth to his long home.*

1. Long, either because he puts it farr from him, and so makes it seem a long way to it.

2. Or because he thinks it long before he be there, and longs to be at home.

3. Or Lastly, because he shall stay long, when he is there,

there. Thus, *Man* goeth to his long home, &c.

In his Funeral, there are observable two Particulars :
 1. *The Mourners*, and 2. *Their Solemn Procession*. They go about the streets : These are the *steps*, which my following discourse shall tread in ; In the finishing of which Journey for others, I shall be going on my self towards my long home. *Dum loquimur transi*, whilst we are speaking of it, *our time passeth away*, and we are gone : so that the Angel might speak here to me, as once he did to *Elijah*, *Arise, get thee up, thou hast a great journey to goe* ; where, in my setting forth, I meet first with my fellow-Traveller, *Man*, who is going apace to the house of his age, his long-home.

But how comes it to pass, that *Man*, who was *Imago Dei*, a Celestial Animal, and a Terrestrial God ; the *System* and *Epitome* of the world, and the rarest piece of perfection among all the creatures, being made by a *Parliament* of the Upper-house, the blessed *Trinity*, that sat in *Council* about his framing ; who was created by God, to be *immortal*, and made to be an *Image of his own eternity*, *Wisd. 2. 23.* how comes it then, I say, that man should be like the *beasts that perish*, and should be thus going on to *see corruption* ?

'Tis true, that the frame of *Man's* body before the Fall should have stood for ever, and have been immortal ; not essentially, as God ; nor in respect of it's intrinsic natural principles, as the Angels, and the Souls of Men ; but *ex hypothesi*, & *ex parte Dei efficientis*, saith *Aquinas* ; in regard of God's divine dispensation, *1. p. q. 97. 1.* who made *Man*, with such a condition, that, had he stood undefiled in his soul, he had never had a body of death, subject to the corruption of destruction, whatsoever it had been to the corruption of perfection, or translation ; *Homo sic fuit creatus, ut si viveret sine pec-*

I. Part.

Ecc

Aug. de
verb. Apost.
Serm. 34.
cato

cato voluisset, sine termino dixisset; for there was put into Man, at his creation, such an *Oily Lamp* of Immortality, as should have blaz'd to eternity, had not Man by his own folly blown it out; *Vitam non brevem accepimus, sed fecimus*, Senec. For although his body were compounded of the contrary natures of the four Elements, yet they were so well tempered in a perfect harmony, and absolute proportion of their qualities, that there should never have been any the least jarr, or observable discord: his original purity, which communicated to his body an admirable vigour; his vigilant prudence to shun all causes of distemper; the special providence of God, and the continual guard of Angels, together with the fruit of the Tree of life, should have been (saith Bannes, and other Schoolmen) as so many preservations, against all corrupting alterations: for *God made not death, nor the poison of destruction*, Wild. 1. 13, 14. There was indeed the *Tree of life* in *Paradise*, but not of death. *Mors tua ex te*, saith the Prophet truly; *Sin*, that was the *Devils Daughter*, was the *Mother* of Death, *Rom.* 5. 12, and she was a very forward Child; that conceiv'd, and brought forth, as soon as it was born; for Sin and Death came into the world upon the same day; *In the Day that thou eatest thereof thou shalt die the death*, Gen. 2. 2. Thou shalt die the death (*i. e.*) as some Translations read it, and most Interpreters expound it, *Eris mortalis*. Though he did not die the same day, yet he was in a mortal state, and subject to a necessity of dying; he was *dead in Law*, having received the Sentence of Death in himself, though he were reprieved for a time, till the day of his Execution came.

Lo, this was the fruit that grew upon the forbidden tree, which rais'd civil wars in the Body Politick of Man,

In 1. part.
q. 97.

Hosea 13.

Estim, Ferus
in Loc.

Man, and thwarting commotions in the Commonweal of his Soul; For sometimes his Understanding being blind, led his blind Will, till they fell both into the ditch: Another while, his Passions baffled his Reason, and put it quite besides that which it saw to be right; yea, the Passions themselves sometimes crost shins, and (like *Belshazzar's knees*) knock'd one against another; upon which disagreement among the faculties of the Soul, there grew a deadly quarrel among the parts and members of the Body; *Frigida pugnabant calidis, humentia siccis*: the four Elements fell at odds; domineering, some in one part, some in another; and the quarrel prov'd so deadly, that 'twas never to be ended, till the field were lost by blood: So that now, though the strength of a man were the strength of stones, and *Job 6. 12.* his flesh of brass, as *Job* speaks, yet the corrupting Cancer of time without, and the continual strife of contrarieties within would moulder him away, and reduce him at last into his first principles. *Opus ipsa suum eadem quæ coagmentavit natura dissolvit*, saith *Tully*, The same nature that fram'd him, and set him up, takes him down again, and layes him in the dust: And thus you see the Traveller mounted upon the *Pale-horse* in the *Revelation*, whose Rider is *Death*, posting him to dissolution; and needs must he go, whom *Death* (the Devil's Issue) drives: And that's the second Particular, his Journey, in which he never rests, but is always going; for, *Man goeth to, &c.*

Man goeth;] Our life is but *status viatorum*, and that is *status sine statione*: Wayfaring men, and Pilgrims, such as we all are, stay not long at a place; we are all but *sojourners*, such as our *Fathers* have been, in earthly *Tabernacles*, which are every moment sitting and passing away. As we cannot swim over the same part

De Jud. lib.
2. cap. 20.

Lapid. in
loc. & Bux-
dorf. Lexic.
verbo. חַי

of a river twice; according to the same circumstances; so neither can we see the same man twice, every way the same: for there is such augmentation and diminution, such deperdition of old, and acquisition of new matter, in the same body, that 'tis a Philosophical dispute, Whether a man have the same matter and flesh, when he is young, and when he is old; such perpetual ebbing and flowing is in the sea of every mans life, till the streams thereof run all at last in *Mare mortuum*; and very fitly do I call our life a *Sea*, which is in perpetual motion, and rul'd by the *Moon*, the very *Embleme* of *Mutability* and *Change*; for the *Roman* Senators wore that form (as a Badge of their Nobility) upon their shoos; *Calces Senatorum Lunatos habebant*, saith *Sigonius*, the Moon did fitly signifie their honour, to be very mutable: And, that 'twas placed upon their shoos, did either signifie their contempt of it, in that they trod it under their feet; or at least, that 'twas going; *unius anni volatile gaudium*, as one said of it, yea rather, that they were going with it; for the stoutest man is neither *immortalis*, a seven-dayes latter, as *Hippocrates* stil'd him; nor *eternus*, as the World is call'd, much less of so long continuance as a Wonder *immortalis*, that lasts nine-daies, but like *Plinie's* *ephemerus*, a creature that lives and dies in a day; but *Flamen dialis*, & *Consul diurnus*, a meer days-man; *factum est mane, & vespere dies unus* sayes *Biel*, *mane juventutis, & vespere senectutis*; as at the first the Evening and the Morning made the Natural day; so Youth's Morning, and Age's Evening make but one Day of life: for, the Morning's his Youth, his Ripe age the Noon, his Old age the Evening, and the Sun-see his Death, and that's his Journeys end. Thus is every Son of *Adam* חַי *Prov. 31. 8. filius transitis & mutationis*, having so many passages, and con-

continual changes in his life, 'till at last he pass away, when the time of his change comes, *Job. 14. 18.*

The *duration* of all natural subhuman things (according to Philosophy) is measured by the wings of *time*, whose very essence is *successive*, having no settled permanent existence; and therefore the duration of man can be no way permanent, having so many *casualties* without, and such infinite *diseases* within him (300 in *Plinie's* time, and the number is encreased since) which all, like so many *Traytors*, are continually undermining, and working his ruine. *Longum languorem quisque trahit*, every man is sick of a *Consumption*, from the hour that he is born. *Nascentes morimur, &c.* cries the Poet, *Liquecimus, & per stillicidia velut aque dilabimur*, sayes another, We melt and drop away, inso much that we may see, and feel our selves a-going; so that we may say of the Soul, as the *Orator* did of *Galba's* wit, *malè habitat*, it dwells very ill; for our body is but a house of clay ——— *congestum cespitè culmen*, a poor Cottage, whose top is covered with a clod of Earth; *Earth, Earth, Earth*, cries the Prophet; onely in this it differs, that the Earth is fixt, and immovable, Man is *per vagans*; *Earth* walking upon *Earth*; and his House of clay is daily mouldring, till at last it fall upon his head. In one, a dropping *distillation* rots the *inner rooms*: in another, the *Gout* weakens the main *Pillars*; sometimes, the *fire* of a *Fever* burns it down; another while, the *wind* (like that inclos'd in the bowels of the earth) *shakes the house*, as if it felt an Earthquake, and sometimes turns it quite over: yea, though it be kept in the best repair, yet *age* will *uncover the roof*, wear away the *clay-walls*, and make it so ragged and ruinous, that the *Tenant* is forced to leave it, and when the *Tenant* is once out, down it falls; so that every

every *Houſholder* may daily look for the night of his diſſolution.

Our life (ſay the Phyſitians) conſiſts in *calido & humido*; and ſo, that the natural *heat* perpetually feeds upon the radical *moiſture*, which is at laſt conſumed, and then the *Lamp* of life goes out, though no wind of *intemperance* blaze it, nor make it run and *melt away*, faſter than otherwiſe it would; though no *Extinguiſher* of unnatural violence put it out before it's time, (as alas how many are thus put out? and do not live out half their dayes) yet when we have us'd the beſt *Pro-longers* we can, ſtill it burns: and at laſt, the pure oyl being ſpent, out it goes. As in *violent* motion, which is *velocior in principio, & tardior in fine*, in that the moving virtue decays by degrees, and at laſt by continuance, or reſiſtance, is clean extinguiſht; ſo in the natural proceeding of our life, the Principles, either by the toiliſomneſs of their never-ceaſing operation, or by the corruption and mixture of impure moiſture, are daily ſo enfeebled, and diſabled, that at length they are forc'd to yield to the oppreſſing violence of their reſiſting adverſaries, being not able any longer to maintain their conquering action; for, a ſucceſſive *impairing* doth ever import a final *diſſolution*.

Cuſp's Treat.
pag. 4.

Thus we are here in the world, like ſo many Paſſengers in a Boat, which wants nothing but a cover to make it a Coffin; wherein, whether we ſleep, or wake, walk or ſit, we are alwayes a going; and ſayling on toward the Port of death; for Man, like the Sun moves about, *ab ortu ad occaſum*, but with this difference, that the *Sun knoweth his going down*, which man doth not. Onely this he knows, that be his day never ſo long, yet the *ſhadow of death* will at laſt overtake him. *Meſhufalem*, that lived the longeſt, became at laſt (as his

his name signifies) *spolium mortis*: For this is such a Lady as will not be courted, nor intreated; which made the Heathen, that though they sacrific'd to as many Gods, and Goddeses, as they conceiv'd Chimera's in their fancies, yet were they never known to erect an Altar unto *Death*, because that was ever held implacable.

Paracelsus that famous Physitian, that thought he *Cuff. p. 71* could by his Art, have drawn out the thread of life *72* to the length of immortality, yet died himself before he was 48 years old; he might have known by experience, that death, that *ἀνεπίσταντος*, that *Cannibal*, and eater-up of men, spares none when he is an hungry; for 'tis *bestia voracissima*, the Eater, *עֹרֵר*, *Judg. 14. 14.* for whose provision the *World* is a *Shambles*, the *Earth* a *Table*, and the *Grave* a *Trencher*; *Time* is his *Jaws*, *Tears* his *Teeth*, *Corruption* his *Belly*, and the *Worms* his *Guests*; and we are all his several *Dishes*, and all too little too; for this Eater is *never satisfied*, *Prov. 30. 16.*

I might go upon this subject till the Glass of my life were out, which runs apace while you hear, and I speak; *quot puncta notarii, tot meorum damna sunt. temporum*, in the words of *St. Hierom*, whilest he was *Epitaph.* writing to *Heliodorus*; wherefore not to stand any lon- *Nepot.* ger upon that, which is thus *in transitu*, a-going; take onely a brief view of those transitory things, to which the Scripture hath compared our life; and then I shall pass on to our journeys end. 'Tis a *Flower*, *Psal. 103. 14. 15.* and that, if it be not cut down, yet presently withers, *הוּא כְּעֵשֶׂת הָעֵשׂוּר וְכִדְמוֹת הָעֵשֶׂר*, may be a fit Gloss out of *Homer*: 'Tis *water*, *2 Sam. 14. 14.* and that runs apace to the Ocean: 'Tis a *wind*, *Jac. 4. 14.* and that's joyned with motion, if it be not motion it self: 'Tis a *shadow*, *Psal. 109.* and that goeth hence, and departeth:

eth: 'Tis a tale, *Psal. 90. 9. Et verba volant, We bring our years to an end as a tale that is told, so soon passeth it away, and we are gone, ver. 10. yea, 'tis like a Weavers shuttle, Job. 7. 6.* and alas, how quickly is that flung from the one side to the other, till the thread of our life be quite run out? These ye see, are too flow comparisons for life; for when we have named all, we must conclude with *Job, Velociores dies mei, Our days are swifter than all these.*

But to wind up this discourse, take the 9th of *Job, 25. 26.* instead of all expressions; *Our dayes (saith he) pass away as the swift ships, Per singulos fluctus etatis nostra momenta minuantur;* that's *St. Hierom's Comment.* *In Epitaph. Nepotiani.* *They make haste (as he goes on) as an Eagle hasteth to her prey, and pass away swifter than a Post;* which suits with the Emblematical Fable of the *Centaur*, setting man or horseback posting to dissolution; which nature, in our custome of Burials, seems to imitate, whereas men (though they come headlong into life) yet they are carried with their feet forward to the Grave.

Use. Wherefore, since we are thus daily a-going, we ought not to set our affections, or set up our hopes upon the things of this life, because we must leave them all so soon; and yet the folly of the world is such, that men *Psal. 49. 11.* *think their houses shall continue alwayes,* and live as if they thought to hold the things here below for ever; at least, as if they hop'd, that there was nothing after them to be hop'd for: *Quotidie morimur, quotidie perpresfac. hist. mutamur, & tamen aternos nos esse credimus,* saith *St. Hier.* when alas, yet a little while, and men shall see us no more; *Quid itaque reponis (saith St. Augustin) quod citò relinquitur es?* Why shouldst thou love that so much, which thou must leave so soon? As *Nestor* describing to *Telemachus*, upon the Sand, by the Sea-shore,

shore, the scituation of *Troy*, and the passages of the *Siege*; as, there run the River *Simois*, there stood *Priamus's* Palace, *Illic Æacides, illic tendebat Ulysses*: Suddenly there came a wave of the sea, and walnt all away; so, whilst the men of the world are fancying to themselves *Castles in the air*, and building their hopes (as he in the Gospel did his House) upon the sand; suddenly there comes a wave and dashes all. *Stulte, hac nocte, This night thy soul shall be taken away from thee*, and then, whose shall these things be? whose shall they be? Truly they shall be none of his; *Scapha Charontis non capit nisi nudos*, he must leave all behind him when he enters in at the *straight gate* of the house of the Grave: the *Porter* that stands at the *Gates of Death* will strip him of all his supposed Jewels, and leave him stark naked, having no interest in any thing, but in the gravel that fills his mouth; for if we ransack all the *Chambers* of Death, we shall find no other *household-stuff* but a *wooden-Coffin*, and a rotten *Winding-sheet*, if we find so much; and they too were carried in by the living, not by the dead. Whilst we live therefore, we ought to prepare for another World, lest another World be prepared for us, even a World of miseries; and this we ought to doe very speedily, *ver. 1. Remember thy Creator, &c.* For Death, for ought we know, may strike before the Clock; and if that once strike, 'tis not a golden Target will defend the blow. We must then send our provision before, and lay up our treasure in heaven, *Mat. 6. 19.* Upon which place *Drusius* in his *Rabinnical Annotations*, tells us a Story of a certain King, who freely spending those treasures which his Predecessors left him, was told of it by his Courtiers for prodigality; to whom he answered; *Patres mei recondiderunt thesuros infrà, hic in terrâ; ego verò*
F f f
suprà,

Supra, in celo; illi recondiderunt aliis, ego mihi, for he hoped to find them there, when he came at home: whither we are all agoing, and that with great speed; for, our life (saith *St. Augustin*) is nothing else, but *cursum ad mortem*, 'Tis a course of life (as we use to say) and we all run like Peter and John to the Sepulcher, which is the House of our Age, in the Text; and that's 3. Part. the third Particular, our *Journies end*; *Man goeth to his long home* (or, the house of his age) and the Monnners go about the streets.

The Grave (saith Job) is *domus viventium*, the House appointed for all the Living, Job. 30. 23. and this House is described to have Gates, Psal. 9. 13. and Doors also, Job. 38. 17. and these Gates and Doors have Keyes. Apoc. 1. 18. There, are the Keyes of Death; wherewith, if we open the Doors, and look within, there we shall see Steps, Steps that go all downward, Prov. 5. 5. and those Steps will bring us to Chambers, the Chambers of death, Prov. 7. ult. and those Chambers have Beds, Job. 17. 13. where men that lye down in peace, rest from their labours, and not onely so (for so much the beasts do) but they rest in hope, Psal. 19. 9. in hope of rising again; from whence our place of Burial is call'd *Cæmeterium*, a great Dortor, and, in the old British language, the Grave is term'd a Bed, --- *Angli BED Lectum vocitant, Cambrique sepulcrum*, sayes their own Epigrammatist; to shew, 'tis a House where men shall sleep, till they are awakn'd unto a resurrection. Owen.

And here the men of the World lye altogether in this Bed of Earth; and this House is every man's Home, the greatest Monarch's, as well as the poorest Beggar's; Death is a great Leveller, *Sceptra ligonibus æquat*. Had there been any exempted, surely Rome would have never had 29 Emperors in 26 years; and therefore Death
by

by the *Hebrews* is call'd a *Congregation*, and *To be gathered to their Fathers*, is as much as *To go to his long-home* : To this *Congregation* every man is call'd, and being visited by sickness, or some other Messenger of Death, he must come; the young *Sticklers*, as well as the grave *Doctors*, and old *Seniors*; they must all appear in the *habit* of a *Winding-sheet*, in this place of silence; for *Death* takes not men in *seniority* : there are skuls in *Golgotha* (say the *Rabbins*) of all sizes, of all ages : The old man that is half-dead while he lives, *senex quasi semine*, he must in to this House, and take up his lodging in the Chambers of Death; The young man, though the marrow flow in his bones, and his blood be hot in his veins, yet he may be fetcht home before he is aware; the space between the *Font* and the *Grave* we know is but very little; yea, *Children* are usually had to bed *betimes*, and no flesh went sooner to the *Altar*, than that which was *young*; And I observed, that *עלם* *adolescens*, and *עלם* the word used in the Text, and elsewhere, for the *Grave*, come both from the same *radix*, and shew they are neer of kin, so near, that the *Wiseman* allots no time to *live*, but onely a time to be born, and a time to die, according as we say in our *Belief*, *was born of the Virgin Mary*, suffered under *Pontius Pilate*; we have no Article in the *Creed*, allotted for the life of *Christ* himself; as if our very *Tomb* stood in our *Mother's Womb*, and our *Cradle* in the *Grave*; so that every one may say, as *David* did to *Jonathan*, 1 Sam. 20. 3. *There is but one step between me and death*, for our very feet stand in the *Gates* of Death, and 'tis but stepping o're the threshold into another World; 'tis but one step, yea, scarce so much, but one hand's breadth, or a span-long; yea, less than that : for the *Hebrews* distinguish the living

Lapide in
Prov. ca. 23.
ver. 28.

Buxtorf
Lexic. in
verbo מות

Act. 5. 9.

Lapide in
Ecclus. c. 38.
ver. 23.
Megal. in
Josh. 2. tom.
pag. 34.
Epist. ad
Paulinam.

Epist. 24.

Hier. lib. 3.
Epist. de vi-
ta Hilar.

Esay 38. 2.

from the dead, but onely by *one point*, or rather by the turning of the same point; for *חַיִּים* with *Sheva*, they call the *Living*, and *מֵתִים* with *Tzere*, they call the *Dead*; as if the *line* of our life were made up of the *points of death*: Such mysteries (saith *St. Hierom*) may be found, *non solum in Scripturae vocibus, sed in ipsis apicibus*: A small distance then you see; so small, that with the Antients, the Emblem of life, was but *oculus apertus*, and of death, *oculus clausus*; no more difference, but the *twinkling of an eye*; *Hoc ipsum quod agimus momentum, cum morte dividimus*, sayes divine *Seneca*, according as our Church fitly sings in her Liturgy; *In the midst of our life, we are in death*; so near we are to our journies end, and yet 'tis called our *long-home*; *long*, because men being loth to go thither, put it far from them; and yet methinks, after a tedious (though short) journey, none should be unwilling to goe home, but rather should be ready to take up that of the Psalmist (as *Babylas* the Martyr did) *Return to thy rest, O my soul, Psal. 116. 7.* or, with old *Hilarion*, *Egredere, anima mea, egredere, Arise let us go hence to our long home*; Indeed had we not a nature that abhors a dissolution, did not our *Soul cleave to the dust*, our *Body*; were not those two old friends loth to part; or lastly, had we not done something, for which we were afraid to be beaten; we should all desire to goe home; and therefore I do not so much wonder at *St. Pau.'s Cupio dissolvi*, when as it was to be *with Christ*, *Philip. 1. 23.* But the visage of death, beheld in it self, is so grim, and dismal a sight to nature, that good *Hzekiah* durst not look it in the face, but turned his face from it, and turned to the wall and wept: yea, *Christ himself sweatt drops of blood* upon the apprehension of his death, and bloody passion: for, as the greatest

Blessing

Blessing that God could promise, was life; *Do this and live*; so the greatest *punishment*, which he could threaten, was death, *In the day that thou eatest thereof thou shalt die*; and therefore the Philosopher might well call it *οὐκ ἐπιβουλή φθισιότης*, that is, in *Jeb's* phrase, *the King of terrors*.

O death! saith the *Wiseman*, *How bitter is the remembrance of thee?* and if the remembrance of death be bitter, what is the taste of it? especially (as he adds) *to a man that lieth at rest in his possessions, to a man that hath nothing to vex him, but hath prosperity in all things*, *Ecclus. 41. 1.* The remembrance of it was so bitter to *Lewis* the XIth of France, that (as *Comineus* relates) *Lib. 6. c. 12.* he could not endure to hear the very name of death; such is the cowardly spirit of corrupt nature, that it desires to be glued to every poor contentment that life can afford, rather than submit to a dissolution, *Hec sunt quæ nos invitos faciunt mori*, as *Charles* the Vth told the *Duke of Venice*, when the *Duke* shew'd him his stately *Palace*; Alas, said he, these goodly Buildings make natural men unwilling to leave their Houses of Clay, though they are offered for them in exchange, a place, yea a Palace in Heaven; *agrè enim amittitur quod valde amatur.*

And therefore they put far from them the evil day, and so in the first respect it may be call'd their *Long-home*: But this putting off makes men the more unready, and the more afraid to go home; they should rather use themselves to an often meditation of it, that so being forseen, and thought upon, they might live the better, and die the willinger.

As *Cains Marinus* accustomed his Souldiers to behold their Enemies, that had ugly faces, for certain dayes before they should fight, lest their grim looks might
some-

somewhat affright them; So should men set *Death* (that *last Enemy to be destroyed*) daily before their eyes, that being used unto the sight, they might not be afraid to encounter it: This hath been the practice of the wisest men. The *Egyptians* us'd a *Skeleton* in the midst of their *Feasts*, and one cried *Talis post mortem futurus*. The Emperors of *Constantinople* chose their *Tomb-stone* on the day of their *Coronation*; *Joseph of Arimathea* had his *Sepulcher* in his *Garden*, his place of pleasure; and the Christians in the primitive times had their *Monuments* by the *High-ways* side; not so much to direct *Passengers* their way from place to place on earth, but to teach them the nearest way to heaven, and to put them in mind of their *Long-home*; so that every day to a Christian ought to be an *Ash-Wednesday*, on which day they were wont to cast ashes upon their head, with this speech; *Pulvis es, & in pulverem revertêris*; for under this *dust* the *Coppy* of a good life is better kept from blotting, and the *sparks* of grace preserved alive under these *ashes*; *Meditatio mortis antidotus peccati*, saith *St. Hierom*; and, He that seriously thinks of dying, let him sin if he can, was the speech of *Picus Mirandula*.

Tom. 4. fol.
45.

But what? must we have our meditations alwayes in *Golgotha*; and (like the *Demoniacks*) dwell among the *Tombs*? Indeed I read that *Philostratus* lived seaven years in his *Tomb*, that he might be acquainted with it, against his bones came to lie in it: but that needeth not; we may dwell in it by meditation, which *Plato* thought to be good *Philosophy*, and *Solomon* (I am sure) good *Divinity*; And therefore, if he that remembers his *last end*, cannot do amiss, *Ecclus. 7. ult.* it cannot be amiss often to remember our last end; especially for him, on whose head the white messengers of *Death* appear,
---Cujus

---*Cujus Olorina surgunt de vertice penna*, and whose Almond-tree begins to blossom; for indeed there our age begins to shew it self, viz. on our temples, --- *כי זקנותו נראה על ראשו*, saith Theocritus Idyll. 14. in fin. As if the white temples of aged men did afford them continual Sermons of mortality; and therefore some derive the Greek word *αἰνία*, *αἰνία* et *αἰνία* *αἰνία*: putting them in mind of their journies end; which methinks a Traveller should often think upon, and think it long also, 'till he be at home: And indeed, there be some that do so; for afflicted Job tells so much, Job. 3. 21. *There are* (saith he) *which long for death, and dig for it more than for hid treasures, and rejoyce exceedingly when they can find the Grave.* And such longers the Son of Sirach reckons up, Eccles. 41. 3. *O how acceptable is the Sentence of death* (saith he) *to the poor and needy;* as it is *Divitum pavor*, so it is *Panperum des-* Lapide in Loc.
derium, said the Philosophers to Adrian the Emperour; but much more acceptable to the poor in spirit, who hunger and thirst for the riches of glory, and fulness of joy.

A sanctified Soul complains, in the words of holy David, *Wo is me, that I am constrain'd to live in Mesekh, and to have my habitation so long in the tents of Kedar; my Soul thirsteth for thee, When shall I come and appear before God in Sion?* and happy is that Soul that thus goes with a longing desire to her Long-home. Again, 'tis acceptable to the decrepit aged man, to whom the Grasshopper is a heavy burthen, because *his strong men begin to bow*, he stands (as Aaron once did in the Camp) *between the living and the dead*; he hath one foot already in the Grave, and waits onely for some good hour (as he in the Gospel did at the Pool) for some good friend to put him in; he is weary of the world,

Num. 16.
48.

Grang. in
tex.

world, and sometimes it happens, that the world is weary of him; and therefore (like aged *Barzillai*) he desires to *turn back*, and be buried in the *Grave* of his *Fathers*, 2 Sam. 19. 27. especially if he be, like old *Simeon*, *Comprehensor quodammodo in viâ*, embracing Christ in the armes of his faith, and love; then he is ready to sing his *Swan's* --- *Nunc dimittis*, Lord now lettest thou thy servant depart in peace, &c. lettest him depart: he must have leave before he depart; for we are not *Tenants-at-will*, to leave our Cottage, before our Master warns us out; No, the *House* of our Body is let unto us upon these conditions, that we *repair* it to the last, and not *alienate* it without the *consent* of our Landlord: for every one in this warfare of life stands as it were *Centinel*, and must not leave his *Station*, before his Captain call him off; and then he may go to his *long*, and his *long-desired* home; where, likewise he shall remain *long* when he is there; For man goeth to his *long-home*, (i. e.) *ad domum eternitatis sue, quia non revertitur ad vitam presentem*, as St. Hierom and *Lyr.* upon the place.

When the Lease of this life is expired, a man can never renew it again; neither for *Lives*, as *Lazarus's* was; nor yet for *years*, as *Hezekiah's*.

A'w'ic 3d 4x2 v'v'v' v'v'v' v'v'v' v'v'v'

'Ov' v'v'v' v'v' v'v'v' v'v'v'v'v' v'v'v'v'v'.

Iliad. 9.

'Twas the Speech of *Achilles* in *Homer*, to *Ulysses*. After the *divorce* and separation of this married couple, the Soul and the Body, there is no *reunion* can be made by the hand of Nature; onely the *Bishop of our Souls* hath power to *joyn those*, whom *sin* hath put *asunder*; and that shall not be, 'till he keep his *General Court* at the Day of Judgment, which the *Souls* under the *Altar* have

have a long time longed for, crying, *How long, Lord,* Rev. 6. 10. *how long, holy and true? Why is thy Chariot so long a* Judg. 6. 28. *coming, why tarry the wheels of thy Chariot?* which desire proceeds from that transcendent relation, which the separated Soul retains to its Co-partner the Body, from which it departs (as *Onesimus* did from *Philemon*) *only for a season, that it may receive it again at the last,* Philem. 15. for ever; though she put off her garments of flesh, when she goes to her eternal rest, yet she shall resume them again, to be *clothed upon with immortality*; though she take the wings of a *Dove*, and fly out of her floating *Ark*, to the windows of Heaven, yet still (like the *Dove, cum animo redeundi*,) with a desire to return to it again; as if the Soul could not think it self happy, unless the Body were happy with it; and therefore, as we believe, so we may desire a consummation of the Saints departed bliss; but we must expect and wait till the time come, when time shall be no more; in the *interim*, those two friends are exil'd from themselves; the one returning to God that gave it, the other to the Earth, from whence it was; so that when man leaves this world, he goes *ad domum mundi sui*, to the House of his World; as *Cajetan* reads the Text; his home being not in this, but in another World, according to *Plato's* definition of death, that it is *μεμολοσθαι ἢ μετακένεσθαι τὴν ψυχὴν*, a *Stobæus* translation of the Soul to another place: for whose p. 617. departure and absence, natural affection produceth, and wrings tears from his friends and followers: For if we cast our eyes about, we shall see the streets full of Mourners; which brings me to his *Funeral*, the second general part of the Text, where the first thing 2. General. considerable in it, was the *Mourners*; *Man goeth to the House of his age, and the Mourners, &c.*

Prometheus is fain'd by the Antients to temper that

Ggg

Clay,

Clay, whereof he made men, not with ordinary *water*, but *tears*; there is some *Mythologie* in't; and we may give it as one reason, *Cur solus homo lacrymatur?* which weeping usually proceeds from grief; *lacryma quasi lacerrima*, saith *Camerarius*, Tears proceed from the laceration of the spirit; and *tears* in English may seem to come from *tearing*, viz. when the heart is rent with sorrow for the presence of some evil, and the loss of some good; so that *tears* are but a watry *juice*, squeezed out of the Soul which is pressed with grief; or a kind of *sweat*, to purge and work out grief from the heart.

Thus much, *Humanity*, and *Charity* commands, and *Divinity* also commends, viz. to bestow a *Cup* of this warm *water*, upon the dead. Holy *David*, I am sure, lamented piteously for the loss of his Son *Absholom*; *Would to God, I had died for thee, &c.* the tears gush't so fast out of his eyes, that his eyes almost gush't out with his tears. Again, If the *Son* do lose his *Father*, he cries, as *Elisba* did after *Eliab*, when he was taken from him; *My Father, My Father!* If a *Sister* be rob'd of her *Brother*; she weeps, as *Mary* did for *Lazarus*, where Christ bore her company: If a *Husband* loses his *Wife*, he mourns like a *Turtle*, that hath lost his *Mate*; as *Abraham* did for *Sarah*: and lastly, If a *Friend* do lose a *Friend*, he sighs and sobs, and complains as *David* did for *Jonathan*; *Wo is me for thee my brother Jonathan, very kind hast thou been to me, thy love to me was wonderful, passing the love of women*, 2. Sam. 1. 26.

How did St. *Augustin* bewail the death of his School-fellow, whom he dearly loved? lib. 4. confes. cap. 4. & 9. *Solus fletus mihi dulciserat, & successerat amico in delitiis animi mei; horrebant omnia, & ipsa lux,*

Quicquid erat, quod ille non erat, improbum & odiosum erat; præter gemitum & lacrymas: so that the good man seems, to have wept day and night; for him whom his Soul loved. Cap. 7.

Thus also is every tender-hearted Saint, another *Augustine, filius lacrymarum*; and those pearls in his eyes, his tears, are as precious Jewels, which he bestows upon the dead; for since the *Death of the Saints* is precious Ps. 116. 15. in the sight of the Lord; 'tis fit it should be precious also in the eyes of his people.

Let us bewail the loss of *Patroclus*, said he in *Homer*, et id significat dicitur, this is an honour to the dead: but to die unlamented, hath been ever held a double death; there were no Widows to make lamentation, was a heavy judgment, *Psal. 78. 65.* And *Herod*, to prevent that, Camerar. Cent. 1. p. 79. gave command, that his Nobles should be slain when he died, that he might be sure to have Mourners. The Law of the 12 Tables forbad all lamentation at Funerals, *Cicer. de Legib. l. 2. c. 55.* Which makes me wonder at the last Will and Testament of *Ludovicus Cortulius*, a famous Civilian, wherein he forbad his friends to weep, or to use any Ceremony of grief, but all the mirth and jollity they could, at his Funeral; and to that end, he interdicted the *Hermit Monks* to be present, *Ne cucullorum nigredine hilaritatem exequiarum funestarent*, lest their black mourning weeds, should marr the mirth of his Exequies; a command as foolish, as the practice of the *Thracians* was barbarous; and *Paulus de Castro*, censures it, as not proceeding from a man that was *sane mentis*; for a merry Funeral, methinks sounds as ill, as the *Minstrels* did, when the *Ruler's* Mat. 9. 23. Daughter was dead. 'Twas but a harsh intreaty (as the Church in *Babylon* thought) that they required of them a Song in their heaviness, *Psal. 137. 3.* No, tears do ve-

ry fitly become the eyes in the house of Mourning; so that moderation lend a Napkin to dry up the excess of weeping; for Religion takes not away our passions, but onely takes them off from ill objects, and takes them up from being immoderate.

And therefore (according to the Apostle's rule, concerning them that are asleep) we must *not sorrow, as others without hope*, 1 Thes. 4. 13. where the Apostle bids us not, *ut non contristemur*, that we should not sorrow at all; *sed non sicut ceteri* (as St. *Augustin* upon the place) that we should not exceed in sorrow, *like men without hope* of their resurrection. We read that the Israelites mourn'd 30 dayes for *Moses* and *Aaron*; but in after times for *Joshua* and *Eleazar* there is no mention, that they shed a tear. *Magalainus* the Jesuit, upon the place in *Joshua* gives this reason; because they were grown more strong, and confirm'd in the faith of the Resurrection, than in former times they were; so that where there is excessive great Mourning, others may suspect there is but little faith, *Ubertim fluentes lachrymas reprime*, (as *Hierom* comforting *Heliodorus* for the death of *Nepotian*) *ne grandis pietas in Nepotianum apud incredulas mentes desperatio putetur in Deum*.

De verb.
Appl. ser. 34.
In cap. 24.
p. 341.

Indeed, the best men may mourn for the necessity of the loss of their fellow Members, *sed cum spe recipiendi*, with a comfortable hope of a second meeting, *ut illos potius expectare quam amisisse videantur*, as he goes on; In the interim, *Non tam plangendi sunt, quod hanc luce caruerint, sed gratulandum iis potius, quod de tantis malis evaserint*.

And therefore in our mourning for those departed, a golden mean is to be kept between two Extremes, viz. between a Stoical stupidity, not capable of sorrow; and a desperate Infidelity, incapable of comfort;

For

For those are as much to be blam'd, that effeminately die for grief, as Pope *Leo* the X. was, that died for joy : And *Lewis* the XI. was more to be blamed than either ; who was so far from being griev'd at all for the death of his Father *Charles* the VII. that he marvelously rejoyced, and built a Chappel to our *Lady* in the same place, where the news came first to him ; but thus much, *Comin.* lib. 6. c. 7. and too much too, for the *Mourners*. The last thing observable, was, their *Solemn Procession*, They went about the streets ; And the *Mourners*, &c.

Though the Souls departed be cloth'd with *white* *Last Part.* *Stoles*, yet their Friends have ever followed after their dead bodies, in *mourning Blacks* ; and as they did not mourn, *sine veste*, without a *Sable Habit* ; so the Text tells, they did not mourn, *sine teste* ; they were not altogether close *Mourners* at home, but they went about the streets, following the Corps to the Grave, as *St. Hierom* glosseth the place : To this purpose, *Lyphius* *Ep. 25.* tells us of a *Horse*, and *Scaliger* of a *Dog* ; and a *Divine* of our own of a *Robbin-red-breast* that followed their loving *Masters* to their *Graves* ; as if the Law of Nature had imprinted our last duty to the dead in the very Brutes ; from whence, it may be, that *Funeral Rites* are call'd in Latin *Iusta*, implying, that in *justice* they are due to our Friends departed. For that Body which hath had the honour to be the *Organ* of an immortal spirit, and the *Temple* of the Holy Ghost, may challenge in *justice*, the honour of a decent *Sepulture* ; and the greater loss the Church, or Common-weal receives, by the death of any, with the greater Pomp may his *Funerals* be celebrated. 'Tis said in *Acts* 8. v. 2. That the Saints at *Jerusalem* carried *Stephen* to his *Burial*, and made great lamentation over him ; *Fecerunt plangunt magnum, quod non plangentium exanimatio, sed pompa*

pompâ funeris & exequiarum frequentiâ intelligendum est, saith St. Hierom to Paula, upon the death of Elessilla.

I might here open to you the *Caves* of the *Patriarchs*, the Sepulchers of the Kings, and the Tombs of the Prophets; I might tell you of the Pyramids of Emperours, and Monuments of Martyrs; and present unto you the Images of Saints, and Statues of the Doctors; and add to these the Epiraph of Poets, the Orations of the Fathers, and the Hymns of the Church; which might all serve as a Cloud of Witnesses, to demonstrate the practice of solemn Funerals throughout in all Ages.

But having laid Man in his Grave, the best use will be to reflect upon our selves, and see how we are following after; for the *living Mourners* are also going; they do but *go about* saith the Text, and shall all meet at the same home; the *lines* of every man's life meet all in the *point* of death; for which journey He prepare us, to whom belong *the issues of death*;

To whom with the Son, and the Holy Spirit, be all honour and glory, both now and ever,

A M E N.

IN

IN OBITUM
VIRI INTEGRRI,
D.D. EDW. BOYS,

S.T.B. PIENTISSIMI, DOCTISSIMI;

Nec non, in hunc Librum Posthumum.

CAntia quem genuit, tantoque superbit Alumno;
Annumerat Cynis Thamefis ipse suis.

Sit licet Antiquo prognatus Sanguine : majus

Et Decus, & Splendor Stemmatis ipse sui est.

Raro Conjugio, Pietas, Doctrina, coibant :

Certatimque ambiit Utraque habere sibi.

Tum Nivens morum Candor, probitasque, Tenorque
Vitæ perpetuus, consonus usque sibi.

Indolis emicuit teneris Vis ignea ab Annis :

Doctrinæque hausit plusquam Elementa, Puer.

Alma dein Mater, leni quâ Gurgite Granta

Labitur, accepit ; perpoliitque Sinu.

Gymnasti quondam, Lumen Columenque futurum :

Exigit inde, operam Patria chara suam.

Attonita (ah!) quoties pendebat ab ore Corona?

Cum Sacra Arcani panderet Eloquii.

Quàm circumfusum rapuit sacundia Clerum?

(Quique Theatri instar) Præsul & ipse favet.

Et Caput Augustum, quo nil Sacratius unquam

Vidit Sol, facili combibit aure sonos.

Postquam detonuit Belli ferulis Enyo :

Redditus & Solio Car'lus ab Exsulio est.

Jam nunc dimittis (Cygnæ hæc Cantio) Votis

Nec tulit ille diu, post, superesse suis.

C. C. C.
Socius.

Episc.
Norwic.

Carolus 1^{us}.
Martyr.

Mausolæum

*Mansoleum est structa Domus; cum mersa favillis
Prima erat: (ut Phœnix) exoritura Rogo,
Congestos hausit (tot Lustris) flamma Labores:
Et Vaticanum pæne aliud, periit.*

Aut sic.

*Scripta, magis lucem & digna videre Diem.
sit licet Augustum, quo conditur Urna, Sacellum;
Augustum valet hoc reddere DEPOSITUM.*

In Librum Concionum.

*Posthuma sit licet hæc, genuina Propago cerebri est:
(Non sic ficta olim est, orta Minerva Jovis)
Dignosces (Lector) tantillo ex Ungue Leonem:
Alcidemque suo dimetiëre pede.
Hoc spicilegium m est, ex tantâ Messe relictum:
Sed Votis poterit sufficere Agricola.
Quamvis non licuit (per Fatum) reddere Torno:
Defuit & Scriptis ultima Lima tuis.
Gratulor, huic saltem parcisse incendia Libro:
Sanctior est salvâ parva Tabella rate. *Martialis.**

———Concio Vita fuit.
In eundem 10. Martii denatum.

*Hinc raptus, cum lux æquatâ Lance pependit:
Perpetuâ frueris jam, sine Noctē, Die.
Te Violæ, proprio hîc quæ natæ Vere, coronant:
Immarcescibile at, Te Diadema manet.
Ex animo, non ex Tempore, judit
Reginaldus Bokenham.*

FINIS.

